

Suttanta Piṭaka

SAM̐YUTTA NIKĀYA

Collection of Groups of Related Discourses

SALĀYATANA SAM̐YUTTA

Groups of Related Discourses

on the Six Sense-bases

from

SALĀYATANA VAGGA SAM̐YUTTA

Division of Discourses on the Six Sense-bases

Translated by

U HLA MAUNG



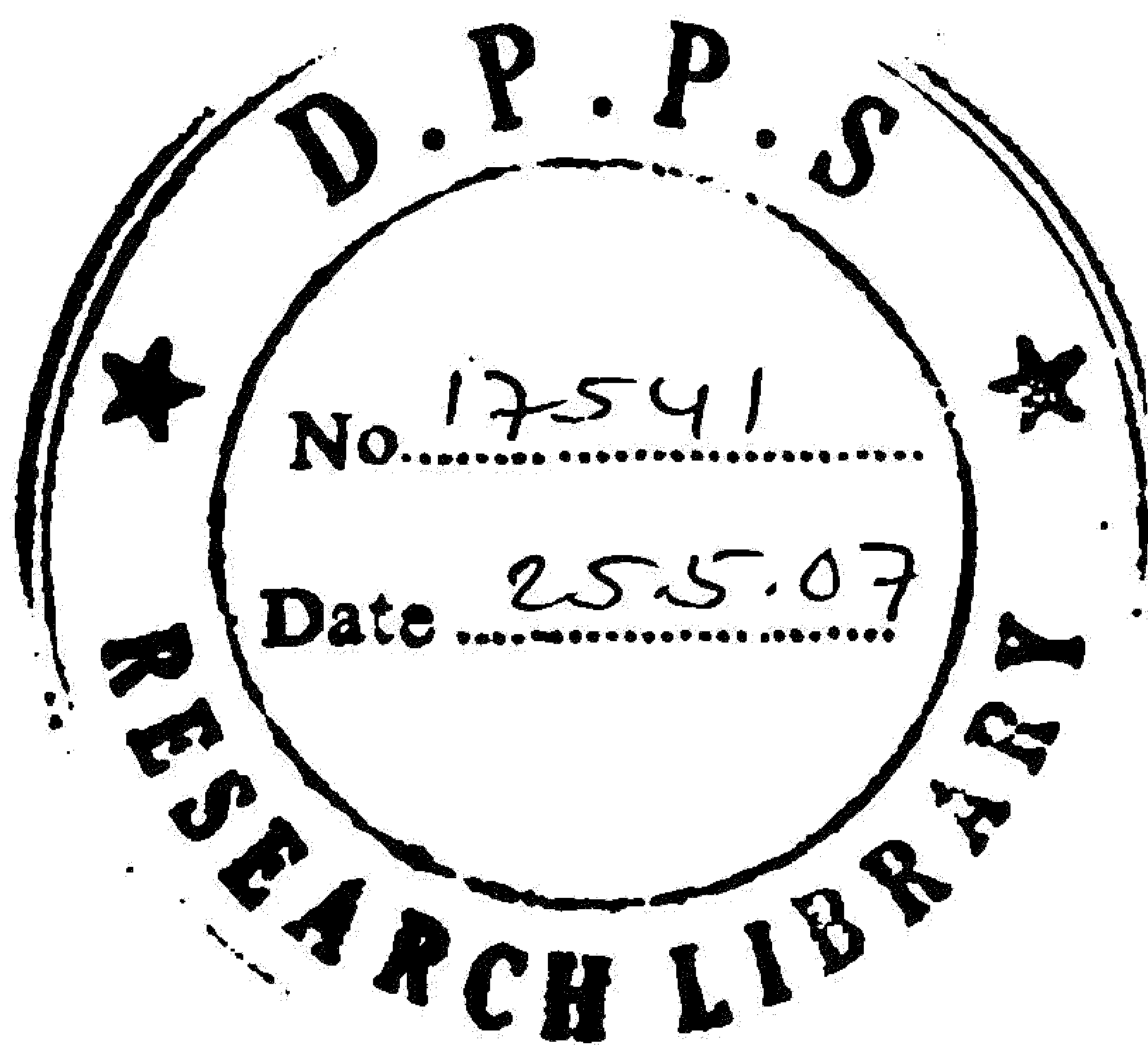
Edited by

The Editorial Committee

The Department for the Promotion and

Propagation of the Sāsana,

Yangon, Myanmar



Namo tassa bhagavato arahato sammā sambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

“FOREWORD”

It is with great pleasure that we have been able to publish the translated version of **THE SALĀYATANA SAMYUTTA** translated by U Hla Maung. The editing of the work was completed in December 1990 by the Editorial Committee of the Myanmar Piṭaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsana and whose Editorial Committee is still carrying on its usual work since the 1st of June 1991. A delay of some years in publishing this book was necessitated by the undivided attention devoted by the Editorial Committee to the editing of the **DHAMMASAṄGANI**, the first of the seven Abhidhamma books which was published on 4th April 1996. It is the first of our publications in English which covers the entire treatise (running into 821 pages), instead of piecemeal publications of the previous books. It may be mentioned here that the Editorial Committee had to shoulder the onerous task of seeing the edited manuscript through the press.

We sincerely hope that this book, though somewhat belated in coming out, will prove to be of benefit to readers in English, both at home and abroad just like all other Piṭaka translations brought out by us.

SANN LWIN
Director-General
D.P.P.S

Yangon, dated the 1998

“INTRODUCTION”

The Pāli canonical literature is classified into five *Nikāya* or Collections, namely, the *Dīgha Nikāya* or Collection of long discourses, *Majjhima Nikāya* or Collection of medium-length discourses, *Saṃyutta Nikāya* or Collection of groups of related discourses, *Anguttara Nikāya* or Collection of numerically-graduated discourses and *Khuddaka Nikāya* or Collection of miscellaneous treatises, an omnibus collection which contains compilation of suttas. The *Saṃyutta Nikāya*, the third of the five, is made up of five *Vaggas* or Divisions, namely, *Sagāthāvagga Saṃyutta*, *Nidānavagga Saṃyutta*, *Khandhavagga Saṃyutta*, *Salāyatana-vagga Saṃyutta*, and *Mahāvagga Saṃyutta*. Each division or *Vagga* comprises a number of chapters (*vagga*) each containing ten to thirteen discourses.

The *Salāyatana Saṃyutta*

The present book, the *Salāyatana Saṃyutta*, is the first *saṃyutta* among the ten *saṃyuttas*. It is presented in four subdivisions, *Paṇṇā sakas*, which are of uneven number. The discourses presented here are a collection of the Buddha's sayings on the subject of the Six *Āyatanas*. *Āyatana* is a term that connotes the six internal *āyatanas* or sense-bases and the six external *āyatanas* or sense-objects. The six sense-objects are: visible objects, sounds, smells, tastes, tangible objects, and mind-objects. These twelve factors are often referred to as sense-spheres.

1. Misconceptions about the Twelve Sense-spheres

The threefold character of the twelve sense-spheres are explained in various ways to suit the mental make-

up of each hearer. In Samugghāta Sāruppa sutta (S. No. 30) the Buddha throws light on the misconception about the eye (that 'I' am the eye), or the misconception that 'the eye is mine', or the misconception in the eye (that 'I' exist in the eye, etc). He further teaches about the misconceptions about visible objects, eye-consciousness, eye-contact, sensation, etc., and also likewise misconceptions about the remaining *āyatana*s or sense-spheres. (Para. No. 30)

2. The Enjoyableness and the Faults of the Sense-bases and the Freedom from attachment to them

The Buddha gives his personal experience as a bodhisatta regarding the sense-bases in the Pathama Pubbesambodha sutta (S.No 13) thus:

Bhikkhu, when I was only a Buddha-to-be and not yet a Buddha, these thoughts occurred to me: What is the enjoyableness of the eye, what are the faults, and what is freedom from attachment to it?... Then, bhikkhus, these thoughts occurred to me: 'Physical well-being and mental pleasure arise dependent on the eye; these are the enjoyableness of the eye. It's impermanence, its unsatisfactoriness and its nature of being subject to change are the faults. Rooting out the craving for the eye and abandoning it constitute freedom from attachment to it.' Likewise, the Buddha goes on with the remaining five internal sense-bases.

Then the Buddha relates his personal experience about the enjoyableness of visible objects, their faults, the freedom from attachment to them, and also of the five remaining sense-objects by explaining on the same lines as in the case of the six internal sense-bases. (Dutiya Pubbesambodha sutta, Para 14).

After having explained the true nature of the sense-bases, the Buddha says: "Bhikkhus, as long as I

had not yet come to understand truly and fundamentally the enjoyableness of these six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, so long did I not admit to the deva world with its devas, Māras and brahmas and to the human world with its samaṇas and brahmanas, kings and people, that I had attained and realized rightly by myself the incomparable, the most Supreme enlightenment¹ (that is, become a Supremely Self-enlightened One.)

When, bhikkhus, I had come to understand truly and fundamentally the enjoyableness of these six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only did I declare to the deva world with its devas, Māras and brahmas, and to the human world with its samaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most Supreme Enlightenment. The Buddha's bold declaration here stands as a grim guidepost for anyone wishing to gain Path-Knowledge (*maggāñāṇa*) reminding him of the need to abandon the sense-bases knowing with Insight, that their enjoyableness is far outweighed by their faults.

3. The Buddha's Method of Expounding the Doctrine

Dialogue is the usual way with the Buddha's preaching; he would first put a question to the hearer, and then start a dialogue. In *Rāhulovada Sutta* (S. No 121), for example, he asks the Venerable Rāhula:

Rāhula, what do you think of this? Is the eye permanent or impermanent?

“Impermanent, Venerable Sir,”

1. See footnote to the *Assada Sutta*, of *Khanda Vagga Samyutta*.

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider that which is impermanent, painful and subject to change, as ‘This is mine; this is I, this is my Self (atta)’?

“No, indeed, Venerable Sir.”

Are visible objects permanent or impermanent?

“Impermanent, Venerable sir.” ... p ...

Is eye-consciousness permanent or impermanent?

“Impermanent, Venerable sir.” ... p ...

Is the phenomenon of sensation, of perception, of volition, or of consciousness which arises due to eye-contact permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider that which is impermanent, painful and subject to change as ‘This is mine, this is I, this is my Self (atta)’?

“No, indeed, Venerable Sir.” ... p ...

Is the tongue permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Is tongue-consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Continuing thus with each of the sense-bases, the sense-objects, and the sensation arising due to contact between the sense-bases and their respective sense-objects, the Buddha puts similar questions. And Rāhula

makes similar replies in respect of them all too, all the while pondering on the series of questions. The Buddha then winds up the dialogue in these terms:

“Rāhula, on perceiving thus, a learned ariya disciple gets disgusted with the eye, with the phenomenon of visible objects, of eye-consciousness, of eye-contact, and of sensations, perceptions, of volitional activities, and of consciousness caused by eye-contact ... p ... gets disgusted with the tongue, with tastes, with tongue-consciousness, with tongue-contact and with feelings, perceptions, volitional activities and consciousness caused by tongue-contact ... p ... gets disgusted with the phenomenon of mind, of mind-objects, of mind-consciousness, of mind-contact, and of sensations, of perceptions, of volitional activities and consciousness caused by mind-contact. When he gets disgusted with them, he gets freed from craving. Because he gets freed from craving, he is liberated from defilements. When he gets freed from craving, he is liberated from defilements. When he gets freed from defilements, he is aware of the fact that he is liberated from defilements. He realizes: “There is no more rebirth for me.”

At the end of the discourse the Venerable Rāhula attained Arahantship.

4. On the Question of Getting to the End of the World

In the Lokantagamana sutta (S.N. 116) the Buddha enigmatically declares;

“Bhikkhus, I do not say that one can know, see or get to the end of the world by going there; nor, bhikkhu, do I say that without getting to the end of the world, one can make an end of Dukkha.” The bhikkhus

did not get a chance to ask the Buddha to elucidate on the brief statement. So they sought Ananda's help. The Venerable Ānanda explained to them that when the Bhagavā said one can never know, see, or get to the end of the world by going there, he meant the okāsa loka, the physical abode of beings; and that when the Bhagavā said one can never make an end of dukkha without getting to the end of the world, he was referring to saṅkhāra loka, world of conditionality, which in this case refers to the āyatanas. The bhikkhus related to the Bhagavā their experience with Ānanda. The Bhagavā praised Ānanda for his wisdom in elucidating the brief statement.

5. Some Further Excerpts

The reader will find many interesting discourses that are both elucidating and satisfying. To name a few:

Channa sutta where the Venerable Channa (not Channa, Prince Siddhattha's old charioteer) who took his own life with a knife out of frustration in gaining Insight, but who, at the eleventh hour, succeeded in his effort (Para 87);

Puṇṇama sutta which exemplifies the virtue of forbearance in a truly noble mind (Para no 88);

Sāriputta Saddhivihārika sutta which reminds a bhikkhu to keep his (doors of) senses well guarded, to eat in moderation, and to be wakeful or vigilant at all hours (Para 120);

Pathama rūpārāma sutta (S. no. 136) is a discourse that arouses the inert mind to discern the difference in outlook between an ariya and a blind worldling. An ariya is quite indifferent to six kinds of

sensual objects that are so eagerly sought after by worldlings.

Further, this discourse helps the aspirant to Nibbāna to grasp the meaning of Nibbāna.

6. Be Aware of What Is Seen As Merely Seen:

Perhaps the discourse to the ageing bhikkhu Mālukyaputta is a succinct guide to a yogi for gaining Insight. The Buddha exhorted the bhikkhu thus: “Mālukyaputta, in the sense-objects which can be seen, heard, experienced, or cognized, you will merely be seeing what is seen, merely be hearing what is heard, merely be experiencing what is experienced, merely be cognizing what is cognized. “The Buddha enjoined him to be vigilant, not to let attachment, hatred or bewilderment arise in the mind, but to let the experience pass on as mere experiencing. The old bhikkhu, remembering this timely advice, restrained his senses, and by earnest mindfulness, attained arahatship.

From what has been discussed above, the reader will, hopefully, have got an inkling of the direction and purport of the Collection called *Salāyatana Samyutta*, which is to drive home the ultimate truth that the six internal sense-bases and their corresponding sense-objects are subject to the inevitable law of *anicca-dukkha-anatta*, that they are not worth clinging to, and that the sooner this fact is understood, the shorter will be the infinitely woeful journey for the benighted wayfarer in the wearisome round of existences.

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Namo tassa bhagavato arahato sammā sambuddhassa

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SAMYUTTA NIKĀYA

Collection of Groups of Related Discourses

Salāyatana Vagga Saṃyutta

I. Salāyatana Saṃyutta

Division of Discourses on the Six Sense-Bases

Group of Related Discourses on the Six Sense-Bases

(I) ANICCA VAGGA

1. Ajjhattānicca Sutta

Discourse on Impermanence of Internal Sense-bases

1. Thus have I heard;

Once the Bhagavā was residing at Jetavana monastery of Anathapindika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” They replied: “Venerable Sir.” And the Bhagavā delivered the following discourse:

“Bhikkhus, the eye¹ is impermanent. That which is impermanent is dukkha.² That which is dukkha is non-

1. the eye: There are two kinds of eye: *nāṇa cakkhu* (the Eye of Wisdom) and *maṃsa cakkhu* (The physical eye).

Nāṇa cakkhu is fivefold, viz. (i) Buddha-cakkhu, the Buddha Eye, complete intuitive knowledge of another's inclinations, intentions, hopes, hankering, will, disposition, proclivities, and stage of moral development. (ii) Dhamma cakkhu, the Eye of Truth, the attainment of the first three maggas and phalas; (iii) Samanta cakkhu, the Eye of Perfect Wisdom. (iv) Dibba cakkhu, the Divine Power of Sight; and (v) Panna cakkhu, Insight into the Four Noble Truths, viz.,

Maṃsa cakkhu is twofold viz., (i) Sa-sambhara cakkhu, constituent parts of the eye. (ii) Pasāda cakkhu, Eye-Sensitivity.

In this context the Eye-Sensitivity is meant (Commentary).

2. dukkha: the entire aggregate of suffering: pain, affliction, imperfection, impermanence, emptiness, insubstantiality, unsatisfactoriness, which are inherent in the five khandhas; the ills and sufferings of existence.

self The eye which is non-self should be perceived with insight wisdom, as it really is , thus: 'This is not mine. This is not I. This is not my Self (atta).' The ear is impermanent. That which is impermanent...p...the nose is impermanent. That which is impermanent...p...The tongue is impermanent. That which is impermanent is dukkha. That which is dukkha is non-self. The tongue which is non-self should be perceived with Insight Wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta). The body is impermanent. That which is impermanent ...p...The mind is impermanent. That which is impermanent is dukkha. That which is dukkha is non-self. The mind which is non-self should be perceived with Insight wisdom, as it really is, thus: 'This is not mine. This is not I. This mind is not my Self (atta).'

Bhikkhus, on perceiving thus, the well-informed ariya³ disciple becomes disgusted with the eye, with the ear, with the nose, with the tongue, with the body, with the mind. On being disgusted thus, he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Ajjhattānicca Sutta,
the first in this vagga.

3. ariya: An ariya is one who has attained at least one of the four maggas. The Buddhas, Pacceka Buddhas, Arahats, Anagamis, Sakadagamis and Sotāpannas are called ariyas.

2. AJJHATTADUKKHA SUTTA

Discourse on Dukkha Concerning Sense-bases

2. Bhikkhus, the eye is dukkha. That which is dukkha is non-self. The eye which is non-self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' The ear is dukkha ...p... The nose is dukkha ...p... The tongue is dukkha ...p... The body is dukkha ...p... The mind is dukkha. That which is dukkha is non-self. The mind which is non-self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' On perceiving thus ...p... there is nothing more to do (for such realization)

End of the Ajjhattadukkha Sutta,
the second in this vagga.

3. AJJHATTANATTA SUTTA

Discourse on Non-self Nature of Internal Sense-bases

3. Bhikkhu, the eye is non-self. The eye which is non-self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' The ear is non-self ...p... The nose is non-self ...p... The tongue is non-self ...p... The body is non-self ...p... The mind is non-self. The mind which is non-self should be perceived with insight wisdom, as it really is, thus; 'This is not mine. This is not I. This is not my Self (atta).' On perceiving thus ...p... there is nothing more to do (for such realization).'

End of the Ajjhatanatta Sutta,
the third in this vagga.

4. BĀHIRĀNICCA SUTTA

Discourse on Impermanence of External Sense-bases

4. Bhikkhus, visible objects are impermanent. That which is impermanent is dukkha. That which is dukkha is non-self. This visible object which is non-self should be perceived with insight wisdom, as it really is, thus: This is not mine. This is not I. This is not my Self (atta). Sounds...Odours...Tastes ... Tangible objects ... Mind-objects are impermanent. That which is impermanent is dukkha. That which is dukkha is non-self. This mind-object which is non-self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with visible objects, disgusted with sounds, disgusted with odours, disgusted with tastes, disgusted with tangible objects, disgusted with mind-objects. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly; 'Rebirth is no more; fulfilled is the Noble Practice of Purity: done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).

End of Bāhirānicca Sutta,
the fourth in this vagga.

5. BĀHIRADUKKHA SUTTA

Discourse on Dukkha Concerning External Sense-bases

5. Bhikkhus, visible objects are dukkha. That which is dukkha is non-self. This visible object which is non-self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' Sounds ... Odours ... Tastes ... Tangible objects ... Mind-objects are dukkha. That which is dukkha is non-self. This mind-object which is non self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self (atta).' On perceiving thus: ... p ... there is nothing more to do (for such realization).

End of the Bāhiradukkha Sutta,
the fifth in this vagga.

6. BĀHIRĀNATTA SUTTA

Discourse on Non-self Nature of External Sense-bases

6. Bhikkhus, visible objects are non-self. This visible object which is non-self must be viewed, as it really is, with the right wisdom, thus: 'This is not mine. This is not I. This is not my Self (atta).' Sounds ... Odours ... Tastes ... Tangible objects, Mind-objects are non-self. This mind-object which is not self must be viewed, as it really is, thus: 'This is not mine. this is not I. This is not my Self (atta).' On perceiving thus, the well-informed ariya disciple ... p ... there is nothing more to do (for such realization).'

End of the Bāhirānatta Sutta,
the sixth in this vagga.

9. AJJHATTĀNATTĀTĪTĀNĀGATA SUTTA

Discourse on Non-self Nature of Past and Future
Internal Sense-bases

9. Bhikkhus, the eye in the past and in the future is non-self; where is the need for saying that the present eye is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past eye. Neither does he take any delight in the future eye. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present eye. The ear is non-self ... p ... The nose is non-self ... p ... The tongue in the past and in the future is non-self; where is the need for saying that the present tongue is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past tongue. Neither does he take any delight in the future tongue. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present tongue. The body is non-self ... p ... The mind in the past and in the future is non-self; where is the need for saying that the present mind is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind. Neither does he take any delight in the future mind. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present mind.

End of the Ajjhattānattātītānāgata Sutta,
the ninth in this Vagga.

10. BĀHIRĀNICCĀTĪTĀNĀGATA SUTTA

Discourse on Impermanence of Past and Future

External Sense-bases

10. Bhikkhus, visible objects in the past and in the future are impermanent; where is the need for saying that the present visible objects are impermanent. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past visible objects. Neither does he take any delight in the future visible objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present visible objects. Sounds ... Odours ... Tastes ... Tangible objects ... Mind-objects in the past and in the future are impermanent; where is the need for saying that the present mind-objects are impermanent. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind-objects. Neither does he take any delight in the future mind-objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of present mind-objects.

End of the Bāhirāniccātītānāgata Sutta,
the tenth in this vagga.

11. BĀHIRADUKKHĀTĪTĀNĀGATA SUTTA

Discourse on Dukkha Concerning Past and Future

External Sense-bases

11. Bhikkhus, visible objects in the past and in the future are dukkha; where is the need for saying that the present visible objects are dukkha. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past visible objects. Neither does he take any

7. AJJHATTĀNICCĀTĪTĀNĀGATA SUTTA

Discourse on Impermanence of Past and
Future Internal Sense-bases

7. Bhikkhus, the eye in the past and in the future is impermanent; where is the need for saying those of the eye in the present is impermanent. The well-informed ariya disciple who perceives thus is indifferent to the past eye. Neither does he take any delight in the future eye. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present eye. The ear is impermanent ... The nose is impermanent ... The tongue in the past and in the future is impermanent; where is the need for saying that the tongue in the present is impermanent. The well-informed ariya disciple who perceives thus is indifferent to the past tongue. Neither does he take any delight in the future tongue. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present tongue. The body is impermanent ... p ... The mind in the past and in the future is impermanent; where is the need for saying that the mind in the present is impermanent. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind. Neither does he take any delight in the future mind. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present mind.

End of the Ajjhatāniccātītānāgata Sutta,
the seventh in this vagga.

8. AJJHATTADUKKHAṬĪTĀNĀGATA SUTTA**Discourse on Dukkha Concerning Past and Future
Internal Sense-bases**

8. Bhikkhus, the eye in the past and in the future is dukkha; where is the need for saying that the present eye is dukkha. The well-informed ariya disciple who perceives thus is indifferent to the past eye. Neither does he take any delight in the future eye. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present eye. The ear is dukkha ... p ... The nose is dukkha ... p ... The tongue in the past and in the future is dukkha; where is the need for saying that the present tongue is dukkha. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the future tongue. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present tongue. The body is dukkha ... p ... The mind in the past and in the future is dukkha; where is the need for saying that the present mind is dukkha. The well-informed ariya disciple who perceives thus is indifferent to the past mind. Neither does he take any delight in the future mind. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present mind.

End of the Ajjhattadukkhāṭīṭānāgata Sutta,
the eighth in this vagga.

9. AJJHATTĀNATTĀTĪTĀNĀGATA SUTTA

Discourse on Non-self Nature of Past and Future
Internal Sense-bases

9. Bhikkhus, the eye in the past and in the future is non-self; where is the need for saying that the present eye is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past eye. Neither does he take any delight in the future eye. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present eye. The ear is non-self ... p ... The nose is non-self ... p ... The tongue in the past and in the future is non-self; where is the need for saying that the present tongue is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past tongue. Neither does he take any delight in the future tongue. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present tongue. The body is non-self ... p ... The mind in the past and in the future is non-self; where is the need for saying that the present mind is non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind. Neither does he take any delight in the future mind. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present mind.

End of the Ajjhattānattātītānāgata Sutta,
the ninth in this Vagga.

10. BĀHIRĀNICCĀTĪTĀNĀGATA SUTTA

Discourse on Impermanence of Past and Future External Sense-bases

10. Bhikkhus, visible objects in the past and in the future are impermanent; where is the need for saying that the present visible objects are impermanent. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past visible objects. Neither does he take any delight in the future visible objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present visible objects. Sounds ... Odours ... Tastes ... Tangible objects ... Mind-objects in the past and in the future are impermanent; where is the need for saying that the present mind-objects are impermanent. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind-objects. Neither does he take any delight in the future mind-objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of present mind-objects.

End of the Bāhirāniccātītānāgata Sutta,
the tenth in this vagga.

11. BĀHIRADUKKHĀTĪTĀNĀGATA SUTTA

Discourse on Dukkha Concerning Past and Future External Sense-bases

11. Bhikkhus, visible objects in the past and in the future are dukkha; where is the need for saying that the present visible objects are dukkha. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past visible objects. Neither does he take any

delight in the future visible objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present visible objects ... p ...

End of the *Bāhiradukkhātītānāgata Sutta*,
the eleventh in this vagga.

12. BĀHIRĀNATTĀTĪTĀNĀGATA SUTTA

Discourse on Non-self Nature of Past and
Future External Sense-bases

12. Bhikkhus, visible objects in the past and in the future are non-self; where is the need for saying that the present visible objects are non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past visible objects. Neither does he take any delight in the future visible objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present visible objects. Sounds ... Odours ... Tastes ... Tangible objects ... Mind-objects in the past and in the future are non-self; where is the need for saying that the present mind-objects are non-self. Bhikkhus, the well-informed ariya disciple who perceives thus is indifferent to the past mind-objects. Neither does he take any delight in the future mind-objects. He practises to get disgusted with, to free himself from attachment to, and for cessation (i.e., no further arising in the future) of the present mind-objects.

End of the *Bāhirānattātītānāgata Sutta*
the twelfth in this vagga.

End of the *Anicca Vagga*, the first vagga in the
First Sub-division containing fifty-two Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(II) YAMAKA VAGGA

1. Pathama Pubbesambodha Sutta
2. Dutiya Pubbesambodha Sutta
3. Pathama Assādapariyesana Sutta
4. Dutiya Assādapariyesana Sutta
5. Pathama No-ce Assāda Sutta
6. Dutiya No-ce Assāda Sutta
7. Pathamā Bhinanda Sutta
8. Dutiya Bhinanda Sutta
9. Pathama Dukkhuṇṇāda Sutta
10. Dutiya Dukkhuṇṇāda Sutta

(II) YAMAKA VAGGA

1. Pathama Pubbesambodha Sutta

First Discourse on the Reflections of the
Buddha-to-be

13. The Bhagavā was staying at Sāvattthī ... (He said: Bhikkhus, when I was only a Buddha-to-be before having penetrating knowledge of the Four Ariya Truths and not yet a Buddha, these thoughts occurred to me: 'What is the enjoyableness of the eye, what are its faults and what is freedom from attachment to it. What is the enjoyableness of the ear ... the nose ... the tongue ... the body ... What is the enjoyableness of the mind? What are its faults? What is freedom from attachment to it?' Then, bhikkhus, these thoughts occurred to me: 'Physical well-being and mental pleasure arise dependent on the eye; these are the enjoyableness of the eye. Its impermanence, its unsatisfactoriness, and its nature of being subject to constant change are the faults of the eye. Rooting out the craving for the eye and abandoning it constitute freedom from attachment to it. Physical well-being and mental pleasure arise dependent on the ear ... p ... The nose ... p ... Physical well-being and mental pleasure arise dependent on the tongue; these are the enjoyableness of the tongue. Its impermanence, its unsatisfactoriness and its nature of being subject to change are the faults of the tongue. Rooting out the craving for the tongue and abandoning it constitute freedom from attachment to it. Physical well-being and mental pleasures arise dependent on the body ... p ... physical well-being and mental pleasures arise dependent on the mind; these are the enjoyableness of the mind. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of the mind. Rooting out the

craving for the mind and abandoning it constitute freedom from attachment to it'.

Bhikkhus, as long as I had not yet come to understand truly and fundamentally the enjoyableness of these six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, I did not admit to the Deva world with its Devas, Māras and Brahmas and to the human world with its samaṇas and brahmanas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment¹ (that is, became a Supremely Self-enlightened one).

When, bhikkhus, I had come to understand truly and fundamentally the enjoyableness of these six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only I declared to the Deva world with its Devas, Māras and Brahmas, and to the human world with its Samanas, Brahmanas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment.

Indeed, knowledge and vision arose in me. Unshakeable is my liberation. This is the last existence; now there is no more rebirth for me.

End of the Pathama Pubbesambodha Sutta.

1. See footnote to the Assāda Sutta, of Khandha vagga Saṃyutta.

2. DUTIYA PUBBESAMBODHA SUTTA

Second Discourse on the Reflections of the Buddha-to-be

14. Bhikkhus, when I was only a Buddha-to-be before having penetrating knowledge of the Four Ariya Truths and not yet a Buddha, these thoughts occurred to me: 'What is the enjoyableness of visible objects? What are their faults and what is freedom from attachment to them? What are the enjoyableness of sounds ... odours ... tastes ... tangible objects ... What is the enjoyableness of mind-objects? What are their faults and what is freedom from attachment to them? Then bhikkhus, these thoughts occurred to me: Physical well-being and mental pleasures arise dependent on visible objects; these are the enjoyableness of visible objects; their impermanence, their unsatisfactoriness and their nature of being subject to constant change are the faults of visible objects. Rooting out the craving for visible objects and abandoning them constitute freedom from attachment to them. Physical well-being and mental pleasures arise dependent on sounds ... odours ... tastes ... tangible objects ... physical well-being and mental pleasures arise dependent on mind-objects; these are the enjoyableness of mind-objects. Their impermanence, their unsatisfactoriness and their nature of being subject to change are the faults of mind-objects. Rooting out the craving for mind-objects and abandoning them constitute freedom from attachment to them.

Bhikkhus, as long as I had not yet come to understand truly and fundamentally the enjoyableness of these six external sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, I did not admit to the Deva world with its Devas, Māras and Brahmās, and to the human world with its Samaṇas,

Brahmanas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment (that is, became a Supremely Self-enlightened One).

When, bhikkhus, I had come to understand truly and fundamentally the enjoyableness of the six external sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only I declared to the Deva world with its Devas, Māras and Brahmās, and to the human world with its Samaṇas, Brahmanas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment.

Indeed knowledge and vision arose in me. Unshakeable is my liberation. This is the last existence; now there is no more rebirth for me.

End of the Dutiya Pubbesambodha Sutta,
the second in this vagga.

3. PATHAMA ASSĀDAPARIYESANA SUTTA

First Discourse on the Search for Enjoyableness

15. Bhikkhus, I have wandered in search of the enjoyableness that is in the eye and I have found (and experienced) it. I have also gained insight into all the enjoyableness that is in the eye. Bhikkhus, I have wandered in search of the faults that are in the eye and I have found those faults. I have also gained insight into all faults that are in the eye: Bhikkhus, I have wandered in search of freedom from attachment to the eye and I have attained it. I have also gained insight into all the ways of freedom from attachment to the eye. Bhikkhus,

I have wandered in search of the enjoyableness that is in the ear ... the nose ... Bhikkhus, I have wandered in search of the enjoyableness that is in the tongue and I have found it. I have also gained insight into all the enjoyableness that is in the tongue. Bhikkhus, I have wandered in search of the faults that are in the tongue and I have found their faults. I have also gained insight into all the faults that are in the tongue. Bhikkhus, I have wandered in search of freedom from attachment to the tongue and I have found it. I have also gained insight into all the ways of freedom from attachment to the tongue ... p ... I have wandered in search of the enjoyableness that is in the mind and I have found it. I have also gained insight into all the enjoyableness that is in the mind. I have wandered in search of the faults that are in the mind and I have found those faults. I have also gained insight into all the faults that are in the mind. Bhikkhus, I have wandered in search of freedom from attachment to the mind and I have found it. I have also gained insight into all the ways of freedom from attachment to the mind.

Bhikkhus, as long as I had not yet come to understand truly and fundamentally the enjoyableness of these six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom ... p ... Indeed, knowledge and vision arose in me. Unshakable is my liberation. This is the last existence; now there is no more rebirth for me.

End of the Pathama Assādapariyesana

Sutta, the third in this vagga.

4. DUTIYA ASSĀDAPARIYESANA SUTTA

Second Discourse on the Search for Enjoyableness

16. Bhikkhus, I have wandered in search of the enjoyableness that is in visible objects and I have found (and experienced) it. I have also gained insight into all the enjoyableness that is in visible objects. Bhikkhus, I have wandered in search of the faults that are in visible objects and I have found those faults. I have also gained insight into all the faults that are in visible objects. Bhikkhus, I have wandered in search of freedom from attachment to visible objects and I have attained it. I have also gained insight into all the ways of freedom from attachment to visible objects. Bhikkhus, I have wandered in search of the enjoyableness that is in sounds ... odours ... tastes ... tangible objects ... Bhikkhus, I have wandered in search of the enjoyableness that is in mind-objects and I have found it. I have also gained insight into all the enjoyableness that is in mind-objects. Bhikkhus, I have wandered in search of the faults that are in mind-objects and I have found those faults. I have also gained insight into all the faults that are in mind-objects. Bhikkhus, I have wandered in search of freedom from attachment to mind-objects and I have attained it. I have also gained insight into all the ways of freedom from attachment to mind-objects.

Bhikkhus, as long as I had not yet come to understand truly and fundamentally the enjoyableness of these six external sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom ... p ... Indeed, knowledge and vision arose in me. Unshakeable is my liberation. This is the last existence; now there is no more rebirth for me.

End of the Dutiya Assādapariyesana Sutta,
the fourth in this vagga.

5. PATHAMA NO-CE ASSĀDA SUTTA

First Discourse on

‘If there were No Enjoyableness ...

17. Bhikkhus, if there were no enjoyableness in the eye, sentient beings would not become attached to it. Bhikkhus, it is because there is enjoyableness in the eye that sentient beings are attached to it. Bhikkhus, if there were no faults in the eye, sentient beings would not become disgusted with it. Bhikkhus, it is because the eye has its faults that sentient beings are disgusted with it. Bhikkhus, if there were no way of freedom from attachment to the eye, sentient beings would not gain freedom from attachment to it. Bhikkhus, it is because there is the way of freedom from attachment to it that sentient beings do gain freedom from it. Bhikkhus, if there were no enjoyableness in the ear ... Bhikkhus, if there were no enjoyableness in the nose ... Bhikkhus, if there were no enjoyableness in the tongue, sentient beings would not become attached to it. Bhikkhus, it is because there is enjoyableness in the tongue that sentient beings are attached to it. Bhikkhus, if there were no faults in the tongue, sentient beings would not become disgusted with it. Bhikkhus, it is because the tongue has its faults that sentient beings are disgusted with it. Bhikkhus, if there were no way of freedom from attachment to the tongue, sentient beings would not gain freedom from attachment to it. Bhikkhus, it is because there is the way of freedom from attachment to it that sentient beings do gain freedom from it. Bhikkhus, if there were no enjoyableness in the body ... Bhikkhus, if there were no enjoyableness in the mind, sentient beings would not become attached to it. Bhikkhus, it is because there is enjoyableness in the mind that sentient beings are at-

tached to it. Bhikkhus, if there were no faults in the mind, sentient beings would not become disgusted with it. Bhikkhus, it is because the mind has its faults that sentient beings are disgusted with it. Bhikkhus, if there were no way of freedom from attachment to the mind, sentient beings would not gain freedom from attachment to it. Bhikkhus, it is because there is the way of freedom from attachment to it that sentient beings do gain freedom from it.

Bhikkhus, as long as sentient beings have not yet come to understand truly and fundamentally the enjoyableness of the six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, so long will sentient beings remain unliberated from the world of Devas with its Devas, Māras and Brahmas, and from the world of human beings with its samaṇas, Brāhmaṇas, kings and people, harnessed to them, unreleased from them, and their minds will remain restricted to existences with defilements. When, Bhikkhus, sentient beings come to understand truly and fundamentally the enjoyableness of the six internal sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only the sentient beings becomes liberated from the world of Davas with its Devas, Māras and Brahmas, and from the world of human beings with its Samaṇas, Brāhamanaṇas, kings and people, unharnessed to them, released from them, and their minds unrestricted to existences with defilements.

End of the Pathama No-ce Assāda Sutta,
the fifth in this vagga.

6. DUTIYA NO-CE ASSĀDA SUTTA

Second Discourse on

‘If there were no Enjoyableness ...

18. Bhikkhus, if there were no enjoyableness in visible objects, sentient beings would not be attached to them. Bhikkhus, it is because there is enjoyableness in visible objects that sentient beings are attached to them. Bhikkhus, if there were no faults in visible objects, sentient beings would not become disgusted with them. Bhikkhus, if there were no way of freedom from attachment to visible objects, sentient beings would not gain freedom from them. Bhikkhus, it is because there is the way of freedom from attachment to them that sentient beings do gain freedom from them. Bhikkhus, if there were no enjoyableness in sounds ... odours ... tastes ... tangible objects ... Bhikkhus, if there were no enjoyableness in mind-objects, sentient beings would not become attached to them. Bhikkhus, it is because there is enjoyableness in mind-objects that sentient beings are attached to them. Bhikkhus, if there were no faults in mind-objects, sentient beings would not become disgusted with them. Bhikkhus, it is because mind-objects have their faults that sentient beings are disgusted with them. Bhikkhus, if there were no way of freedom from attachment to mind-objects, sentient beings would not gain freedom from them. Bhikkhus, it is because there is the way of freedom from attachment to them that sentient beings do gain freedom from them.

Bhikkhus, as long as sentient beings have not yet come to understand truly and fundamentally this enjoyableness of the six external sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, so long will sentient beings remain unliberated

from the world of Devas with its Devas, Māras and Brahmas and from the world of human beings with its Samaṇas, Brahmanas, kings and people, harnessed to them, unreleased from them, and their minds will remain restricted to existences with defilements. When, bhikkhus, sentient beings come to understand truly and fundamentally the enjoyableness of the six external sense-bases as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only the sentient beings become liberated from the world of devas with its Devas, Māras and Brahmas, and from the world of human beings with its Samaṇas, Brāhamaṇas, kings and people, unharnessed to them, unreleased from them, and their minds unrestricted to existences with defilements.

End of the Dutiya No-ce Assāda Sutta,
the sixth in this vagga.

7. PATHAMĀ BHINANDA SUTTA

First Discourse on Taking Delight

19. Bhikkhus, whoever takes delight in the eye revels in dukkha. Whoever revels, in dukkha, I say, has not gained release from dukkha. ... the ear ... p ... the nose ... p ... whoever takes delight in the tongue revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha ... the body ... p ... Whoever takes delight in the mind revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha.

Bhikkhus, whoever does not take delight in the eye does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha ... the ear ... p ... the nose ... p ... Whoever does not take delight in the tongue, does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release

from kukkha ... the body ... p ... whoever does not take delight in the mind does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha.

End of the Pathamā Bhinanda Sutta,
the seventh in this vagga.

8. DUTIYA BHINANDA SUTTA

Second Discourse on Taking Delight

20. Bhikkhus, whoever takes delight in visible objects revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha ... sounds ... p ... odours ... tastes ... tangible objects ... Whoever takes delight in mind-objects revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha.

Bhikkhus, whoever does not take delight in visible objects does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha ... sounds ... p ... odours ... tastes ... tangible objects ... Whoever does not take delight in mind-objects does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha.

End of the Dutiya Bhinanda Sutta,
the eighth in this vagga.

9. PATHAMA DUKKHUPPADA SUTTA

First Discourse on the Arising of Dukkha

21. Bhikkhus, the arising of the eye, its continuance, its renewed appearance and its manifestation, is the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death. The arising of the ear ...

p ... the arising of the nose ... The arising of the tongue ... The arising of the body ... The arising of the mind. its continuance, its renewed appearance and its manifestation, the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death.

Bhikkhus, the cessation of the eye, its extinction, and its disappearance, is the cessation of dukkha, the extinction of ailments and the disappearance of ageing and death. The cessation of the ear ... The cessation of the nose ... The cessation of the tongue ... The cessation of the body ... The cessation of the mind, its extinction and its disappearance is the cessation of dukkha, the extinction of ailments, and the disappearance of ageing and death.

End of the Pathamā Dukkhuṇṇāda Sutta,
the ninth in this vagga.

10. DUTIYA DUKKHUPPĀDA SUTTA

Second Discourse on the Arising of Dukkha

22. Bhikkhus, the arising of visible objects, their continuance, their renewed appearance and their manifestation, is the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death. The arising of sounds ... p ... The arising of odours ... The arising of mind-objects, their continuance, their renewed appearance, and their manifestation, is the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death.

Bhikkhus, the cessation of visible objects, their extinction, and their disappearance, is the cessation of dukkha, the extinction of ailments, and the disappearance

of ageing and death. The cessation of sounds ... p ...
The cessation of odours ... The cessation of tastes ...
The cessation of tangible objects ... The cessation of
mind-objects, their extinction, and their disappearance, is
the cessation of dukkha, the extinction of ailments, and
the disappearance of ageing and death.

End of the Dutiyadukkhuppāda Sutta,

End of the Yamaka Vagga,

the second vagga in the First Sub-division containing
fifty-two suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(III) SABBA VAGGA

1. Sabba Sutta
2. Pahāna Sutta
3. Abhiññāpariññāpahāna Sutta
4. Pathama Aparijānana Sutta
5. Dutiya Aparijānana Sutta
6. Āditta Sutta
7. Addhabhūta Sutta
8. Samugghātasārappa Sutta
9. Pathama Samugghāta Sappāya Sutta
10. Dutiya Samugghāta Sappāya Sutta

(III) SABBA VAGGA

1. Sabba Sutta

Discourse on 'The All'

23. The Bhagavā was staying at Sāvattthī. (He said:) "Bhikkhus, I shall give you a discourse on 'The All'. Listen to it. Bhikkhus, what does 'The All' mean? The eye and visible objects, the ear and sounds, the nose and odours, the tongue and tastes, the body and tangible objects, the mind and mind-objects--these, Bhikkhus are 'The All'. If someone should say that he would reject this definition of 'The All', and would give another, his words would only be mere talk. If questioned on it, he would not only be unable to answer well, but would also get extremely exhausted (in attempting to do so). Why is this so? Bhikkhus, because it is not possible (to give another definition of 'The All').

End of the Sabba Sutta,
the first in this vagga.

2. PAHĀNA SUTTA

Discourse on Abandonment

24. Bhikkhus, I shall give you a discourse on the abandonment of 'The All'. Listen to it. Bhikkhus, what is the discourse on the abandonment of 'The All'? Bhikkhus, (the attachment to) the eye must be abandoned; (the attachment to) visible object must be abandoned; (the attachment to) eye-consciousness must be abandoned; (the attachment to) eye-contact must be abandoned; (the attachment to) pleasant, unpleasant and indifferent sensation which arises due to eye-contact must be abandoned. (The attachment to) the tongue must be abandoned; (the attachment to) tastes must be abandoned; (the attachment

to) tongue-consciousness must be abandoned; (the attachment to) tongue-contact must be abandoned; (the attachment to) pleasant, unpleasant or indifferent sensation which arises due to tongue-contact must be abandoned ...
 p ... (The attachment to) the body must be abandoned ...
 p ... (The attachment to) the mind must be abandoned; (the attachment to) mind-objects must be abandoned; (the attachment to) mind-consciousness must be abandoned; (the attachment to) mind-contact must be abandoned; (the attachment to) pleasant, unpleasant or indifferent sensation which arises due to mind-contact must be abandoned. Bhikkhus, this is the discourse for the abandonment of 'The All'.

End of the Pahāna Sutta,
 the second in this vagga.

3. ABHIÑÑĀPARIÑÑĀPAHĀNA SUTTA

Discourse on Abandonment through Special Apperception and Discriminative Insight

25. Bhikkhus, I shall give you a discourse on the abandonment of 'The All' through Special Apperception and Discriminative Insight. Listen to it. Bhikkhus, what is the discourse on the abandonment of 'The All' through Special Apperception and Discriminative Insight? Bhikkhu, (the attachment to) the eye must be abandoned through special Apperception and Discriminative Insight; (the attachment to) visible objects must be abandoned through Special Apperception and Discriminative Insight; (the attachment to) eye-consciousness must be abandoned through Special Apperception and Discriminative Insight; (the attachment to) eye-contact must be abandoned through Special Apperception and Discriminative Insight; (the attachment to) pleasant, unpleasant or indifferent sensation

which arises due to eye-contact must be abandoned through Special Apperception and Discriminative Insight ... p ... (The attachment to) the tongue must be abandoned through special apperception and Discriminative Insight; (the attachment to) tastes must be abandoned through special apperception and discriminative Insight; (the attachment to) tongue-consciousness must be abandoned through special apperception and Discriminative insight; (the attachment to) pleasant, unpleasant or indifferent sensation which arises due to tongue-contact must be abandoned through special apperception and Discriminative Insight. (The attachment to) the body must be abandoned through special apperception and Discriminative Insight ... p ... (The attachment to) the mind must be abandoned through special apperception and Discriminative Insight; (the attachment to) mind-objects must be abandoned through special apperception and Discriminative Insight; (the attachment to) mind-contact must be abandoned through special apperception and Discriminative Insight; (the attachment to) pleasant, unpleasant or indifferent sensation which arises due to mind-contact must be abandoned through special apperception and Discriminative Insight.

End of the Abhiññāpariññāpahāna Sutta,
the third in this vagga.

4. PATHAMA APARIJĀNANA SUTTA

First Discourse on Not Understanding Perfectly

26. Bhikkhus, so long as 'The All' is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha. Bhikkhus, not knowing truly and well what, not under-

standing perfectly what, not being free from attachment to what, and not having abandoned what, makes one unable to eradicate dukkha?&

Bhikkhus, so long as the eye is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha: so long as visible objects are not known truly and well, not understood perfectly, so long as there is no freedom from attachment to them, and so long as they have not been abandoned, it is not possible to eradicate dukkha; so long as eye-consciousness is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha; so long as eye-contact is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha; so long as pleasant, unpleasant or indifferent sensation which arises due to eye-contact is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha, so long as pleasant, unpleasant or indifferent sensation which arises due to eye-contact is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha ... p ...

So long as the tongue is not known truly and well, not understood perfectly, so long as there is no freedom

& This rendering is according to the Pāli text which at this point reads 'kiñca bhikkhave' without 'sabbam'.

from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha; so long as tastes ... p ... tongue-consciousness ... p ... tongue-contact ... p ... so long as pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha.

So long as the body ... p ...

So long as the mind is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha; so long as mind-objects ... p ... mind-consciousness ... p ... mind-contact ... p ... so long as pleasant, unpleasant or indifferent sensation which arises due to mind-contact is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha.

Bhikkhus, this is mean by "So long as 'The All' is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to them, and so long as they have not been abandoned, it is not possible to eradicate dukkha."

Bhikkhus, if 'The All' is known truly and well, understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha. Bhikkhus, knowing truly and well what, understanding perfectly what, being free from attachment from what, and having abandoned what, makes one able to eradicate dukkha?

Bhikkhus, if the eye is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha; if visible objects are known truly and well, are understood perfectly, if there is freedom from attachment to them, and if they have been abandoned, it is possible to eradicate dukkha; if eye-consciousness is known truly and well, is understood perfectly, if there is freedom from attachment to it and if it has been abandoned, it is possible to eradicate dukkha; if eye-contact is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha; if pleasant, unpleasant or indifferent sensation which arises due to eye-contact is known truly and well, is understood perfectly, if there is freedom from attachment to it and if it has been abandoned, it is possible to eradicate dukkha ...
p ...

If the tongue is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha; if tastes ... p ... tongue-consciousness ... p ... tongue-contact ... p ... if pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is known truly and well, is understood perfectly, if there is freedom from attachment to it and if it has been abandoned, it is possible to eradicate dukkha.

If the body ... p ...

If the mind is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha; if mind-objects ... p ... mind-consciousness ... p ... mind-contact ... p ... if pleasant, unpleasant or indif-

ferent sensation which arises due to mind-contact is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned it is possible to eradicate dukkha.

Bhikkhus, this is meant by “If ‘The All’ is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha”.

End of the Pathama Aparijānana Sutta,
the fourth in this vagga.

5. DUTIYA APARIJĀNANA SUTTA

Second Discourse on Not Understanding Perfectly

27. Bhikkhus, so long as ‘The All’ is not known truly and well, is not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is impossible to eradicate dukkha. Bhikkhus, what is meant by “So long as ‘The All’ is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is impossible to eradicate dukkha.” Bhikkhus, the eye, visible objects, eye-consciousness, factors which arise together with eye-consciousness;¹...p... the tongue, tastes, tongue-consciousness, factors which arise together with tongue-consciousness; the body, tangible objects, body-consciousness, factors which arise together with body-consciousness; the mind, mind-objects, mind-consciousness, factors which arise together with mind-consciousness--Bhikkhus, this is meant by ‘So long as ‘The All’ is not known truly and

1. factors.....consciousness: vide The Commentary.

well, is not understood perfectly, so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is impossible to eradicate dukkha.

Bhikkhus, if 'The All' is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha. Bhikkhus, what is meant by 'If 'The All' is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha.' Bhikkhus, the eye, visible objects, eye-consciousness, factors which arise together with eye-consciousness; ... p ... the tongue, tastes, tongue-consciousness, factors which arise together with tongue-consciousness; the body, tangible objects, body-consciousness, factors which arise together with body-consciousness; the mind, mind-objects, mind-consciousness, factors which arise together with mind-consciousness--bhikkhus, this is meant by 'If 'The All' is known truly and well, is understood perfectly, if there is freedom from attachment to it, and if it has been abandoned, it is possible to eradicate dukkha.'

End of the Dutiya Aparijānana Sutta,
the fifth in this vagga.

6. ĀDITTA SUTTA

Discourse on Burning

28. Once the Bhagavā was staying at Gayāsisa¹ near Gayā village together with a thousand bhikkhus. During that time the Bhagavā said to the bhikkhus: Bhikkhus, 'The All' is burning in flames. Bhikkhus, the eye is burning in flames, visible objects are burning in flames;

1. Gayāsisa: a great stone slab lying near Gayā Village.

eye-consciousness is burning in flames; eye-contact is burning in flames; pleasant, unpleasant or indifferent sensation which arises due to eye-contact is burning in flames. With what are they burning? They are burning with the fire of passion, with the fire of hatred, with the fire of bewilderment. I say that they are burning with the fire of rebirth, of ageing, of death, of sorrow, of lamentation, of distress and despair ... p ... The tongue is burning in flames; tastes are burning in flames; tongue-consciousness is burning in flames; tongue-contact is burning in flames; pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is burning in flames. With what are they burning? They are burning with the fire of passion, with the fire of hatred, with the fire of bewilderment. I say that they are burning with the fire of rebirth, of ageing, of death, of sorrow, of lamentation, of pain, of distress and despair ... p ... The mind is burning in flames; mind-objects are burning in flames; mind-consciousness is burning in flames; mind-contact is burning in flames; pleasant, unpleasant or indifferent sensation which arises due to mind-contact is burning in flames. With what are they burning? They are burning with the fire of passion, with the fire of hatred, with the fire of bewilderment. I say that they are burning with the fire of rebirth, of ageing, of death, of sorrow, of lamentation, of pain, of distress and despair.

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye with visible objects, with eye-consciousness, with eye-contact, with pleasant, unpleasant or indifferent sensation which arises due to eye-contact ... p ... becomes disgusted with pleasant, unpleasant or indifferent sensation, which arise due to mind-contact. On being disgusted thus, he becomes free from attachment, On being free from attachment, he is liberated. On being liberated, knowledge of

liberation arises. He knows distinctly: "Rebirth is no more, fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)." Thus said the Bhagavā. Delighted, the bhikkhus rejoiced at the words of the Bhagavā. Even while this exposition was in progress, the minds of those thousand bhikkhus were freed from clinging and liberated from āsavas.

End of the Aditta Sutta,
the sixth in this vagga.

7. ADDHABHŪTA SUTTA

Discourse on Oppression

29. Thus have I heard:

On one occasion, the Bhagavā was residing at the Veḷuvana monastery, the feeding place of black squirrels, near Rājagaha. During that time, the Bhagava said to the bhikkhus: Bhikkhus, 'The All' is oppressed. Bhikkhus, what is 'The All' that is oppressed? Bhikkhus, the eye is oppressed; visible objects are oppressed; eye-consciousness is oppressed; eye-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to eye-contact is oppressed. By what are they oppressed? I say that, they are oppressed by rebirth, ageing, death, sorrow, lamentation, pain, distress and despair. ... p ... The tongue is oppressed; tastes are oppressed; tongue-consciousness is oppressed; tongue-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is oppressed. By what are they oppressed? I say that they are oppressed by rebirth, ageing, death, sorrow, lamentation, pain, distress and despair. The body is oppressed ... p ... The mind is

oppressed; mind objects are oppressed; mind-consciousness is oppressed; mind-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to mind-contact is oppressed. By what are they oppressed? I say that they are oppressed by rebirth, ageing, death, sorrow, lamentation, pain, distress and despair.

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact ... p ... disgusted with pleasant, unpleasant or indifferent sensation which arises due to eye-contact. On being disgusted (thus) he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Addhabhūta Sutta,
the seventh in this vagga.

8. SAMUGGHĀTASĀRUPPA SUTTA

Discourse on the Proper Way of Uprooting

30. Bhikkhus, I shall expound to you the practice for properly uprooting all misconceptions. Listen and pay good attention. I shall speak. Bhikkhus, what is the practice for properly uprooting all misconceptions? Bhikkhus, in this Teaching, a bhikkhu has no misconception about the eye ('that 'I' am the eye), no misconception in the eye (that 'I' exist in the eye), no misconception that 'I' am other than the eye, no misconception that 'the eye is mine', no misconception about visible objects

(that 'I' am the visible objects), no misconception in visible objects (that 'I' exist in visible objects), no misconception that 'I' am other than visible objects, no misconception that 'the visible objects are mine'; no misconception about eye-consciousness that 'I' am the eye-consciousness; no misconception in eye-consciousness (that 'I' exist in eye-consciousness), no misconception that 'I' am other than eye-consciousness, no misconception that 'the eye-consciousness is mine', no misconception about eye-contact (that 'I' am the eye-contact), no misconception in eye-contact (that 'I' exist in eye-contact), no misconception that 'I' am other than eye-contact, no misconception that 'the eye-contact is mine', no misconception about pleasant, unpleasant or indifferent sensation which arises due to eye-contact (that 'I' am that sensation), no misconception in that sensation (that 'I' exist in that sensation), no misconception that 'I' am other than that sensation, no misconception that 'that sensation is mine' ... p ... He has no misconception about the tongue (that 'I' am the tongue), no misconception in the tongue (that 'I' exist in the tongue) no misconception that 'I' am other than the tongue, no misconception that 'the tongue is mine'; no misconception about tastes (that 'I' am the tastes), no misconception in tastes (that 'I' exist in tastes), no misconception (that 'I' am other than tastes, no misconception that 'the tastes are mine, no misconception about tongue-consciousness (that 'I' am tongue-consciousness), no misconception in tongue-consciousness (that 'I' exist in tongue-consciousness), no misconception (that 'I' am other than tongue-consciousness, no misconception that tongue-consciousness is mine', no misconception about tongue-contact (that 'I' am tongue-contact), no misconception in tongue-contact (that 'I' exist in tongue-contact), no misconception that 'I' am

other than tongue-contact, no misconception that 'tongue-contact is mine', no misconception about pleasant, unpleasant or indifferent sensation which arises due to tongue-contact (that 'I' am that sensation), no misconception in that sensation (that 'I' exist in that sensation), no misconception (that 'I' am other than that sensation), no misconception that (that sensation is mine',.. ... p ... He has no misconception about the mind (that 'I' am the mind), no misconception in the mind (that 'I' exist in the mind), no misconception that 'I' am other than the mind), no misconception that 'the mind is mine', no misconception about mind-objects (that 'I' am mind-objects), no misconception in mind-objects (that 'I' exist in mind-objects), no misconception (that 'I' am other than mind-objects), no misconception that mind-objects are mine', no misconception about mind-consciousness (that 'I' am mind-consciousness), no misconception in mind-consciousness (that 'I' exist in mind-consciousness, no misconception that 'I' am other than mind-consciousness, no misconception that 'mind-consciousness is mine', no misconception about mind-contact (that 'I' am mind-contact), no misconception in mind-contact (that I exist in mind-contact), no misconception that 'I' am other than mind-contact, no misconception that 'mind-contact is mine' no misconception about pleasant, unpleasant or indifferent sensation which arises due to mind-contact (that 'I' am that sensation), no misconception in that sensation (that 'I' exist in that sensation), no misconception that 'I' am other than that sensation, no misconception that 'that sensation is mine'. He has no misconception about 'The All' (that 'I' am 'The All'), no misconception in 'The All' (that 'I' exist in 'The All'), no misconception that 'I' am other than 'The All', no misconception that 'The All' is mine.'

As that bhikkhu has no misconceptions, he does not cling to anything in the world. Having no clinging,

he has no longing (i. e., craving). Having no longing he attains in this very life the extinction of defilements. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

Bhikkhus, this is the practice for properly uprooting all misconceptions'.

End of the Samugghātasāruppa Sutta,
the eighth in this vagga.

9. PATHAMA SAMUGGHĀTA SAPPĀYA SUTTA

First Discourse on the Practice that will Help in
Uprooting Misconceptions

31. Bhikkhus, I shall expound to you the Practice that will help you in uprooting all misconceptions. Listen to it. Bhikkhus, what is the practice that will help in uprooting all misconceptions? Bhikkhus, in this Teaching, a bhikkhu has no misconception about the eye (that the atta is the eye), no misconception in the eye (that the atta exists in the eye), no misconception that the atta is other than the eye, no misconception that the eye is mine'. He has no misconception about visible objects ... p ... He has no misconception about eye-consciousness ... He has no misconception about eye-contact ... He has no misconception about pleasant, unpleasant or indifferent sensation which arises due to eye-contact (that 'I' exist in that sensation), no misconception (that 'I' am other than that sensation, no misconception that 'that sensation is mine.'

Bhikkhus, a bhikkhu has misconception about a certain thing (that this atta is that thing), has misconception in it (that that atta exists in that thing), has miscon-

ception the atta is that other thing, has misconception that 'that thing is mine'. That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves to be, and who are attached to existence, take delight in existence only¹ ... p ... He has no misconception about the tongue (that 'I' am the tongue), no misconception in the tongue (that 'I' exist in the tongue), no misconception that 'I' am other than the tongue, no misconception that 'the tongue is mine'. He has no misconception about tastes ... p ... He has no misconception about tongue-consciousness ... He has no misconception about tongue-contact ... He has no misconception about pleasant, unpleasant or indifferent sensation which arises due to tongue-contact (that 'I' am that sensation), no misconception in that sensation (that 'I' exist in that sensation), no misconception (that 'I' am other than that sensation, no misconception that other sensation is mine'.

Bhikkhus, a bhikkhu has misconception about a certain thing that the atta is that thing, has misconception in it (that that atta exists in that thing), has misconception that the atta is other than that thing, has misconception that 'that thing is mine'. That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves to be, and who are attached to existence, take delight in existence only ... p ... He has no misconception about the mind (that 'I' am the mind), no misconception in the mind (that 'I' exist in

1. things which are thought to be permanent turn out to be impermanent. Despite the changeable nature of all things, sentient beings who are attached to existence take delight in existence only.

the mind), no misconception (that 'I' am other than the mind), no misconception that 'the mind is mine'. He has no misconception about mind-objects ... p ... He has no misconception about mind-consciousness ... He has no misconception about mind-contact ... He has no misconception about pleasant, unpleasant or indifferent sensation which arises due to mind-contact (that 'I' am that sensation), no misconception in that sensation (that 'I' exist in that sensation)? no misconception that 'I' am other than that sensation, no misconception that (that sensation is mine'.

Bhikkhus, a bhikkhu has misconception about a certain thing (that the atta is that thing), has no misconception in it (that that atta exists in that thing), has misconception the atta is other than that thing, has misconception that 'that thing is mine'. That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves to be, and who are attached to existence, take delight in existence only.

Bhikkhus, whatever aggregates (khandhas), elements (dhātus) and sense-bases (ayatanas), there are, he has no misconception about them (that the atta is those things), no misconception in them (that the atta exists in them), no misconception that the atta is other than those things, no misconception that 'those things are mine'. As that bhikkhu has no misconception thus, he does not cling to anything in the world. Having no clinging, he has no longing (i.e., no craving). Having no longing he attains in this very life the extinction of defilements (thus realizing supreme peace, Nibbana). He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of

Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)."

Bhikkhus, this is the practice that will help in uprooting all misconceptions.'

End of the Pathama Samugghāta Sappāya Sutta,
the ninth in this vagga.

10. DUTIYA SAMUGGHĀTA SAPPĀYA SUTTA

Second Discourse on the Practice That Will Help in Uprooting Misconceptions

32. Bhikkhus, I shall expound to you the practice that will help in uprooting all misconceptions. Listen to it. Bhikkhus, what is the practice that will help in uprooting all misconceptions? Bhikkhus, what do you think of this? Is the eye permanent or impermanent?

"Impermanent, Venerable Sir,"

That which is impermanent, is it painful or pleasant?

"It is painful, Venerable Sir,"

Is it proper to consider what is impermanent painful and subject to change as: 'This is mine; this is I; this is my Self (atta)'

"Indeed no, Venerable Sir."

Are visible objects ... p ...

Is eye-consciousness ... p ...

Is eye-contact permanent or impermanent?

"Impermanent, Venerable Sir." ... p ...

Is pleasant, unpleasant or indifferent sensation which arises due to eye-contact permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change as: ‘This is mine; this I; this is my Self (atta)’?

“Indeed no, Venerable Sir.” ... p ...

Is the tongue, permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Are tastes ...

Is tongue-consciousness ...

Is tongue-contact ... p

Is pleasant, unpleasant, or indifferent sensation which arises due to tongue-contact, permanent or impermanent?

“Impermanent, Venerable Sir.”

Are mind-objects ...

Is mind-consciousness ...

Is mind-contact, permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Is pleasant, unpleasant or indifferent sensation which arises due to mind-contact, permanent or impermanent?

“Impermanent, Venerable Sir.”

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to eye-contact ... p ... He becomes disgusted with pleasant, unpleasant or indifferent sensation which arises due to tongue-contact. He becomes disgusted with the mind, disgusted with mind-objects, disgusted with mind-consciousness, disgusted with mind-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus), he

becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly, 'Rebirth is no more: fulfilled is the Noble Practice of Purity, done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)'.

Bhikkhus, this is the practice that will help in uprooting all misconceptions.

End of Dutiya Samugghāta Sappāya Sutta
the tenth in this vagga.
the third vagga in the First Sub-division containing
fifty-two Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

(IV) JĀTI DHAMMA VAGGA

- 1 -- 10. Jati Dhammādi Sutta Sasaka.
Ten Discourses begining with the Discourse on Being Subject to Rebirth.

(IV) JĀTI DHAMMA VAGGA

1-10 Jāti Dhammādi Sutta Sasaka

Ten Discourses Beginning with the Discourse
on Being Subject to Rebirth

33. The Bhagavā was staying at Sāvattṭhi. During that time ... p ... Bhikkhus, 'The All' is subject to rebirth. Bhikkhus, how is 'The All' subject to rebirth? Bhikkhus, the eye is subject to rebirth. Visible objects ... Eye-consciousness ... Eye-contact is subject to rebirth. Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is subject to rebirth ... p ... The tongue ... Tastes ... Tongue-consciousness ... Tongue contact ... Pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is subject to the law of rebirth. The body ... p ... The mind is subject to rebirth, Mind-objects are subject to rebirth; mind-consciousness is subject to rebirth; mind-contact is subject to rebirth; and pleasant, unpleasant or indifferent sensation which arises due to mind-contact is subject to re-birth. Bhikkhus, on perceiving (thus), the well-informed ariya disciple becomes disgusted with the eye ... with visible objects ... with eye-consciousness ... with eye-contact ... p ... He knows distinctly ... nothing more to do (for such realization).'

End of the Jāti Dhammādi Sutta,
the first in this vagga.

34. BHIKKHUS, 'THE ALL' IS SUBJECT TO
AGEING ... P ...

End of the Second Sutta

35. BHIKKHUS, 'THE ALL' IS SUBJECT TO AILMENTS ... P ...

End of the Third Sutta

36. BHIKKHUS, 'THE ALL' IS SUBJECT TO DEATH ... P ...

End of the Fourth Sutta

37. BHIKKHUS, 'THE ALL' IS SUBJECT TO SORROW ... P ...

End of the Fifth Sutta.

38. Bhikkhus, 'The All' has the nature of being the object of defilements ... p ...

End of the Sixth Sutta

39. Bhikkhus, 'The All' is subject to disappearance ... p ...

End of the Seventh Sutta

40. Bhikkhus, 'The All' is subject to persisting ... p ...

End of the Eight Sutta

41. Bhikkhus, 'The All' is subject to arising ... p ...

End of the Ninth Sutta

42. Bhikkhus, 'The All' is subject to cessation ... p ...

End of the Tenth Sutta

End of the Jāti Dhamma Vagga,
the fourth in Saṃyutta.

Namo tassa bhagavato arahato sammā sambuddhassa

(V) SABBA ANICCA VAGGA

- 1 — 9. Aniccādi Sutta Navaka. Nine
Discourses beginning with the Discourse
on Impermanence
10. Upassaṭṭha Sutta

(V) SABBA ANICCA VAGGA

1 - 9 Aniccādi Sutta Navaka

Nine Discourses Beginning with the

Discourse on Impermanence

43. The Bhagavā was staying at Sāvattī. During that time ... p ... Bhikkhus, 'The All' is impermanent. How is 'The All' impermanent? The eye, bhikkhus, is impermanent; visible objects are impermanent? The eye, bhikkhus, is impermanent; visible objects are impermanent; eye-consciousness is impermanent; eye-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent ... p ... The tongue is impermanent; tastes are impermanent; tongue-consciousness is impermanent; tongue-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is impermanent. The body is impermanent ... p ... The mind is impermanent; mind-objects are impermanent; mind-consciousness is impermanent; mind-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to eye-contact ... p ... He becomes disgusted with the mind, disgusted with mind-objects, disgusted with mind-consciousness, disgusted with mind-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth

is no more; fulfilled is the Noble Path of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realisation).'

End of the Anicca Sutta,
the first in this vagga.

44. Bhikkhus, 'The All' is dukkha ... p ...
End of the Third Sutta.

45. bhikkhus, 'The All' is non-self ... p ...
End of the Third Sutta.

46. Bhikkhus, 'The All' should be known through
special apperception ... p ...
End of the Fourth Sutta.

47. Bhikkhus, 'The All' should be known through
discriminative insight.
End of the Fifth Sutta.

48. Bhikkhus, 'The All' should be abandoned
... p ...
End of the Sixth Sutta

49. Bhikkhus, 'The All' should be realized
... p ...
End of the Seventh Sutta

50. Bhikkhus, 'The All' should be known through discriminative insight based on special apperception

... p ...

End of the Eighth Sutta.

51. Bhikkhus, 'The All' is beset by dangers

... p ...

End of the Ninth Sutta

10. UPASSATṬHA SUTTA

Discourse on Oppression

52. Bhikkhus, 'The All' is oppressed. Bhikkhus, how is 'The All' oppressed? Bhikkhus, the eye is oppressed; visible objects are oppressed; eye-consciousness is oppressed; eye-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to eye-contact is oppressed ... p ... The tongue is oppressed; tastes are oppressed; tongue-consciousness is oppressed; tongue-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is oppressed. The body is oppressed ... p ... The mind is oppressed; mind-objects are oppressed; mind-consciousness is oppressed; mind-contact is oppressed; pleasant, unpleasant or indifferent sensation which arises due to mind-contact is oppressed. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to eye-contact ... p ... He becomes disgusted with the mind, disgusted with mind-objects, disgusted with mind-con-

sciousness, disgusted with mind-contact disgusted with pleasant unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Upassatṭha Sutta,
the tenth in this vagga.

End of the Anicca Vagga,
the fifth vagga in this First Sub-division containing
Fifty-two Suttas.

End of the First Sub-division.

Namo tassa bhagavato arahato sammā sambuddhassa

(VI) (I) AVIJJĀ VAGGA

1. Avijjā Pahāna Sutta
2. Saṃyojana Pahāna Sutta
3. Saṃyojana Samugghāta Sutta
4. Āsava Pahāna Sutta
5. Āsava Samugghāta Sutta
6. Anusaya Pahāna Sutta
7. Anusaya Samugghāta Sutta
8. Sabbupādāna Pariñña Sutta,
9. Pathama Sabbupādāna Pariyādāna Sutta
10. Duttiya Sabbupādānapariyādāna Sutta

(VI) (I) AVIJJĀ VAGGA

1. Avijjā Pahāna Sutta

Discourse on Getting Rid of Ignorance.

53. The Bhagavā was staying at Sāvattṭhī. ... At that time, a bhikkhu approached the Bhagavā and after making obeisance sat in a suitable place. Having thus seated, he addressed the Bhagavā in these words: “Venerable Sir, how should one know and how should one see to get rid of ignorance (of the Four Ariya Truths) and to attain knowledge (Arahatta Magga). Bhikkhus, one who knows and sees that the eye is impermanent gets rid of ignorance (of the Four Ariya Truths) and attains knowledge (Arahatta Magga). One who knows and sees that visible objects are impermanent gets rid of ignorance and attains Knowledge. One who knows and sees that eye-consciousness ... eye-contact One who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent gets rid of ignorance and attains knowledge. One who knows and sees that the ear ... the nose ... the tongue ... the body ... One who knows and sees that the mind is impermanent, gets rid of ignorance and attains knowledge. One who knows and sees that mind-objects ... mind-consciousness ... mind-contact. One who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent gets rid of ignorance and attains knowledge. Bhikkhus, one who knows thus and sees thus gets rid of ignorance of the Four Ariya Truths and attains Knowledge (Arahatta Magga).

End of the Avijjā Pahāna Sutta,
the first in this vagga.

2. SAMYOJANA PAHĀNA SUTTA

Discourse on Getting Rid of Fetters

54. Venerable Sir, how should one know and how should one see to get rid of fetters? Bhikkhus, one who knows and sees that the eye is impermanent gets rid of fetters. One who knows and sees that visible objects ... eye-consciousness ... eye-contact ... One who knows and sees that pleasant unpleasant or indifferent sensation which arises due to eye-contact is impermanent gets rid of fetters. One who knows and sees that the ear ... the nose ... the tongue ... the body ... the mind ... mind objects ... mind-consciousness ... mind-contact ... One who knows and sees that pleasant unpleasant and indifferent sensation which arises due to mind contact is impermanent gets rid of fetters. Bhikkhus, one who knows thus and sees thus gets rid of fetters.

End of the Samyojana Pahāna Sutta,
the second in this vagga

3. SAMVOJANA SAMUGGHĀTA SUTTA

Discourse on Uprooting of Fetters,

55. Venerable Sir, how should one know and how should one see to uproot fetters? Bhikkhus, one who knows and sees that the eye is non-self uproot fetters. One who knows and sees that visible objects are non-self ... eye-consciousness ... eye-contact ... One who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to eye-contact is non-self uproots fetters. One who knows and sees that the ear ... the nose, ... the tongue ... the body ... the mind ... mind-objects ... mind-consciousness ... mind-contact ... One who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is non-self

uproots fetters. Bhikkhus, one who knows thus and sees thus uproots fetters.

End of the Saṃyojana Samugghāta Sutta,
the third in this vagga.

4. ĀSAVA PAHĀNA SUTTA

Discourse on Getting Rid of Āsavas

56. Venerable Sir, how should one know and how should one see to get rid of āsavas (defilements that befuddle the mind)? ... p ...

End of the Āsava Pahāna Sutta,
the fourth in this vagga.

5. ĀSAVA SAMUGGHĀTA SUTTA

Discourse on Uprooting of Āsavas

57. Venerable Sir, how should one know and how should one see to uproot āsavas (defilements that befuddle the mind)? ... p ...

End of the Āsava Samugghāta Sutta,
the fifth in this vagga.

6. ANUSAYA PAHĀNA SUTTA

Discourse on Getting Rid of Anusayas.

58. Venerable Sir, how should one know and how should one see to get rid of anusayas (defilements that have not yet been eradicated by magga) ... p ...

End of the Anusaya Pahāna Sutta,
the sixth in this vagga.

7. ANUSAYA SAMUGGHĀTA SUTTA

Discourse on Uprooting of Anusayas

59. Venerable Sir, how ... p ... to uproot the anusayas (defilements that have not yet been eradicated by magga)? Bhikkhus, one who knows and sees that the eye is non-self uproots anusayas ... p ... One who knows and sees that the ear ... p ... the nose ... the tongue ... the body ... the mind ... mind-objects ... mind-consciousness ... mind-contact ... One who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is non-self uproots anusayas. Bhikkhus, one who knows thus and sees thus uproots anusayas.

End of the Anusaya Samugghāta Sutta,
the seventh in this vagga.

8. SABBUPĀDĀNA PARINÑĀ SUTTA

Discourse on Discriminative Insight into all Clinging

60. Bhikkhus, I shall deliver to you a discourse on Discriminative Insight into all Clinging. Listen to it. Bhikkhus, what is the discourse on discriminative insight into all Clinging? Dependent on eye and visible object, eye-consciousness arises. The coming together of these three is contact. Because of contact, sensation arises. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with sensation. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, he knows distinctly: 'I have gained discriminative insight into Clinging.'

Dependent on ear and sound ... Dependent on nose and odour ... dependent on tongue and taste ... Dependent on tangible object ... Dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Because of contact, sensation arises. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the mind, disgusted with mind-consciousness, disgusted with mind-contact, disgusted with sensation. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, he knows distinctly: 'I have gained discriminative insight into Clinging. Bhikkhus, this is the discourse on discriminative insight into all Clinging.

End of the Sabbupādāna Pariññā Sutta,
the eighth in this vagga.

9. PATHAMA SABBUPĀDĀNA PARIYĀDĀNA SUTTA

First Discourse on Extinction of All Clinging.

61. Bhikkhus, I shall deliver to you a discourse on the extinction of all clinging. Listen to it. Bhikkhus, what is the discourse on the extinction of all Clinging? Dependent on eye and visible object, eye-consciousness arises. The coming together of these three is Contact. Because of Contact, sensation arises. Bhikkhus, on perceiving thus the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with sensation. On being disgusted (thus), he becomes free from attachment, On being free from attachment, he is liberated. On being liberated, he knows

distinctly: ‘I have brought about the extinction of Clinging ... p ... Dependent on tongue and taste, tongue-consciousness arises ... p ... Dependent on mind and mind-object, mind-consciousness arises. The coming together of these three is Contact. Because of Contact, sensation arises. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the mind, disgusted with mind-objects, disgusted with mind-consciousness, disgusted with mind-contact, disgusted with sensation. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, he knows distinctly: ‘I have brought about the extinction of Clinging.’ Bhikkhus, this is the discourse on the extinction of all Clinging.”

End of the Pathama Sabbupādāna Pariyādāna Sutta,
the ninth in this vagga.

10. DUTIYA SABBUPĀDĀNAPARIYĀDĀNA SUTTA

Second Discourse on Extinction of All Clinging

62. Bhikkhus, I shall deliver to you a discourse on the extinction of all Clinging. Listen to it. Bhikkhus, what is the discourse on the extinction of all Clinging? Bhikkhus, what do you think of this? Is the eye permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

“Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine; This is I; This is my Self (atta)?

“Indeed no, Venerable Sir.”

Are visible objects ... p ... Is eye-consciousness, permanent or impermanent?

“Impermanent, Venerable Sir.” ...

Is eye-contact permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Is pleasant, unpleasant or indifferent sensation which arises due to eye-contact, permanent or impermanent?

“Impermanent, Venerable Sir.”

Is the ear ... Is the nose ... Is the tongue ... Is the body ... Is the mind ... Are mind-objects ... Is mind-consciousness ... Is mind-contact ... Is pleasant, unpleasant or indifferent sensation which arises due to mind-contact permanent or impermanent?”

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir”

Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine. This is I. This is my Self (atta)’?

“Indeed no, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine. This is I. This is my Self (atta)’?

“Indeed no, Venerable Sir.”

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, disgusted with pleasant, unpleasant or indifferent sensation which arises due to eye-contact ... p ... He becomes disgusted with the tongue,

(VII) (II) MIGAJĀLA VAGGA

1. Pathama Migajāla Sutta

First Discourse to Migajāla

63. The Bhagavā was staying at Sāvattī. ... At that time the Venerable Migajāla approached the Bhagavā ...
p ... **Having** sat in a suitable place, he addressed the **Bhagavā** in these words: “Venerable Sir, it is said, ‘One who lives alone, one who lives alone.’ In what way does a person become ‘one who lives alone’? In what **way does a person** become ‘one who lives with a companion’?”

Migajāla, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, craving arises in such a bhikkhu. When there is craving, there is strong attachment. When there is strong attachment, there are fetters. Migajāla, the bhikkhus who is bound by the fetters of craving is called ‘one who lives with a companion’ ... p ... Migajāla, there are tastes cognizable by tongue-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, craving arises in such a bhikkhu. When there is craving, there is strong attachment. When there is strong attachment, there are fetters. Migajāla, the bhikkhu who is bound by the fetters of craving is called ‘One who lives with a companion. Migajāla, a bhikkhu who lives thus, even though he resorts to remote forest or jungle abodes which have no human voices, no loud noises, which are not frequented by human beings, which are suitable for carrying out activities unnoticed by others and which are suitable

for solitary seclusion, is called 'one who lives with a companion.' Why is this so? Craving is his companion and he has not abandoned that craving; therefore, he is called 'one who lives with a companion.'

Migajāla, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, craving ceases in such a bhikkhu. Then there is no craving, there is no strong attachment. When there is no strong attachment, there are no fetters. Migajāla, that bhikkhu who is not bound by the fetters of craving is called 'one who lives alone' ... p ... Migajāla, there are tastes which are cognizable by tongue-consciousness ... p ... Migajāla, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. If a bhikkhu does not revel in them, does not speak about them with joy, and does not get absorbed in them, craving ceases in such a bhikkhu. When there is no craving, there is no strong attachment. When there is no strong attachment, there are no fetters. Migajāla, the bhikkhu who is not bound by the fetters of craving is called 'one who lives alone'. Migajāla, a bhikkhu who lives thus, even though he lives in a village monastery in the midst of bhikkhus and bhikkhunis, men and women devotees, kings and ministers, ascetics of other faiths and their followers is called 'one who lives alone'.

Craving was his companion and he has abandoned that craving; therefore, he is called 'one who lives alone'.

End of the Pathama Migajāla Sutta,
the first in this vagga.

2. DUTIYA MIGAJĀLA SUTTA

Second Discourse to Migajāla

64. At that time the Venerable Migajāla approached the Bhagavā ... p ... Having sat in a suitable place he addressed the Bhagavā in these words; “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall seek solitary seclusion and remain directing my mind (towards Nibbāna), with mindfulness and diligence.

Migajāla, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and anticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, craving arises in such a bhikkhu. Migajāla, I say that because of the arising of craving, dukkha arises ... p ... Migajāla, there are tastes cognizable by tongue-consciousness .. p ... Migajāla, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, craving arises in such a bhikkhu. Migajāla I say that because of the arising of craving, dukkha arises.

Migajāla, there are visible-objects cognizable by eye-consciousness, which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy, and does not get absorbed in them, craving ceases in such a bhikkhu. Migajāla, I say that because of the cessation of craving, dukkha ceases ... p ... Migajāla, there are tastes cognizable by mind-consciousness which are desirable, delightful, pleasing.

alluring, accompanied by sensual attachment, and enticing. If a bhikkhu does not revel in them, does not speak about them with joy, and does not get absorbed in them, craving ceases in such a bhikkhu. Migajāla, I say that because of the cessation of craving dukkha ceases.

Then the Venerable Migajāla, delighted with and rejoicing in the words of the Bhagavā, rose from his seat, paid obeisance to the Bhagavā and departed respectfully. Then the Venerable Migajāla, dwelling alone in seclusion, vigilant and zealous, inclined his mind to Nibbāna and soon attained, on his own in this very life, by virtue of Magga Insight, the fruit of the noblest and the most supreme arahatship which is the ultimate goal for which men of good families renounced hearth and home to lead the homeless life. He knew distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).' Then the Venerable Migajāla became one among the arahats.

End of the Dutiya Migajāla Sutta,
the second in this vagga.

3. SAMIDDHI MĀRAPAÑHĀ SUTTA Discourse Containing Samiddhi's Question on Māra

65. Once the Bhagavā was residing in Rājagaha at the Veluvana monastery, the feeding place of black squirrels. At that time the Venerable Samiddhi approached the Bhagavā ... p ... He said to the Bhagavā thus: "Venerable Sir, it is said 'Mara' Mara¹, In what way is there

1. The Pāli version approved by the Sixth Buddhist Synod has the title as 'Pathama Samiddhi Mārapañhā Sutta'. Here the reference is to Maccu Mara. Death. (The Commentary).

‘Mara’ and how does the term ‘Mara’ come to be?’

Samiddhi, wherever the eye, visible objects, eye-consciousness, and factors which arise together with eye-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’. Wherever the ear, sounds, ear-consciousness, and factors which arise together with ear-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’. Wherever the nose, odours, nose-consciousness, and factors which arise together with nose-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’. Wherever the tongue, tastes, tongue-consciousness, and factors which arise together with tongue-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’. Wherever the body, tangible objects, body-consciousness, and factors which arise together with body-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’. Wherever the mind, mind-objects, mind-consciousness, and factors which arise together with mind-consciousness exist, there is ‘Mara’ as well as the term ‘Mara’.

Samiddhi, wherever the eye, visible objects, eye-consciousness, and factors which arise together with eye-consciousness do not exist, there is no ‘Mara’ or the term ‘Mara’. Wherever the ear ... p ... Wherever the nose ... p ... Wherever the tongue, tastes, tongue-consciousness, and factors which arise together with tongue-consciousness do not exist, there is no ‘Mara’ or the term ‘Mara’. Wherever the body ... p ... Wherever the mind, mind-objects, mind-consciousness, and factors which arise together with mind-consciousness do not exist, there is no ‘Mara’ or the term ‘Mara’.

End of the Pathama Samiddhi Mārapanhā Sutta
the third in this vagga.

4. SAMIDDHI SATTAPANĤHĀ SUTTA

Discourse Containing Samiddhi's Question on Beings

66. "Venerable Sir, it is said:" a Being, a Being. Venerable Sir, in what way is there 'a Being' and how does the term 'Being' come to be? ... p ...

End of the Samiddhi Sattapañhā Sutta,
the fourth in this vagga.

5. SAMIDDHI DUKKHAPANĤHĀ SUTTA

Discourse Containing Samiddhi's Question on Dukkha

67. "Venerable Sir, it is said 'dukkha, dukkha'. Venerable Sir, in what way is there 'dukkha' and how does the term 'dukkha' come to be? ... p ...

End of the Samiddhi Dukkhapañhā Sutta,
the fifth in this vagga.

6. SAMIDDHI LOKAPANĤHĀ SUTTA

Discourse Containing Samiddhi's Question on 'Loka'

68. "Venerable Sir, it is said: 'loka'¹, 'loka'. In what way is there 'loka' and how does the term 'loka' come to be?". Samiddhi, wherever the eye, visible objects, eye-consciousness, and factors which arise together with eye-consciousness exist, there is 'loka' as well as the term 'loka'. Wherever the tongue ... p ... Wherever the mind, mind-objects, mind-consciousness, and factors which arise together with mind-consciousness exist, there is 'loka' as well as the term 'loka'.

Samiddhi, wherever the eye, visible objects, eye-consciousness, and factors which arise together with eye-

1. Loka: the world which has the nature of arising and perishing.

consciousness do not exist, there is no 'loka' or the term 'loka' ... p ... Wherever the tongue ... p ... Wherever the mind, mind-objects, mind-consciousness and factors which arise together with mind-consciousness do not exist, there is no 'loka' or the term 'loka'."

End of the Samiddhi Lokapañhā Sutta,
the sixth in this vagga.

7. UPASENA ASIVISA SUTTA

Discourse on Upasena and the Poisonous Snake

69. On one occasion the Venerable Sāriputta and the Venerable Upasena were residing at the Sappasondhika Cave in the Sīta Forest near Rajagaha. At that time a poisonous snake¹ fell on the body of the Venerable Upasena. Then the Venerable Upasena said to the bhikkhus, "Friends, come! Put this body of mine on the cot and carry it outside before the body disintegrates² here like a ball of chaff.

When this was said the Venerable Sāriputta said to the Venerable Upasena, "We do not see any change in the faculties³ of the Venerable Upasena. Yet the Venerable Upasena says: 'Friends, come! Put this body of mine on the cot and carry it outside, before this body disintegrates here like a ball of chaff'.

"Friend Sariputta, as a matter of fact only in one who views, 'I am the eye', 'the eye is mind' ... p ... 'I

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1. The snake was of the phuttavisa kind, so deadly that its mere touch could kill.
 2. The Venerable Upasena had resolved that his body should not disintegrate into pieces inside the cave.
 3. The Venerable Upasena was well composed, without any visible sign of being upset or concerned.

am the tongue'. 'the tongue is mine' ... p ... 'I am the mind', 'the mind is mine', changes in the body and changes in the faculties occur. Friend Sariputta, I do not have the view, 'I am the eye', 'the eye is mine' ... p ... 'I am the tongue, the tongue is mine' ... p ... 'I am the mind', 'the mind is mine'. Friend Sariputta, how should there be changes in my body or changes in my faculties'.

"It is indeed so. The Venerable Upasena has long ago removed the 'I-concept', the 'mind-concept' and the ego-conceit. Therefore, the Venerable Upasena does not have the view, not possible for such wrong view to arise 'I am the eye', 'the eye is mine' ... p ... 'I am the tongue,' 'the tongue is mine' ... p ... 'I am the mind,' 'the mind is mine.' Then the bhikkhu put the body of the Venerable Upasena on the cot and carried it outside. There and then the Venerable Upasena's body disintegrated like a ball of chaff.

End of the Upasena Asīvisa Sutta,
the seventh in this vagga.

8. UPAVĀṆA SANDITṬHIKA SUTTA

Discourse Containing Upavāṇa's Question on the
Sanditṭhika Attribute of the Dhamma

70. At that time the Venerable Upavāṇa approached the Bhagavā ... p ... Having sat at a suitable place, he addressed the Bhagavā in these words: "Venerable Sir, it is said, 'The Dhamma is personally apperceivable; the Dhamma is personally apperceivable (sanditṭhika).'" Venerable Sir, in what way is the Dhamma personally apperceivable (sanditṭhika), not delayed in its results (akālika), able to stand investigation (ehipassika), worthy of being perpetually borne in mind (opaneyyika), and can be realized and experienced individually by the wise (paccattam veditabba viññūhi)?

Salāyatanaṃ Saṃyutta

Upavāṇa, in this Teaching, when a bhikkhu sees a visible object with the eye, he is clearly conscious that it is a visible object; he is clearly conscious that there is attachment to visible objects; with regard to the attachment actually present in him for visible object he understands clearly: 'There is actually present in me attachment for visible objects.' Thus, Upavāṇa, when that bhikkhu sees a visible with the eye, he is clearly conscious that it is a visible object; he is clearly conscious that there is attachment to visible objects; with regard to the attachment actually present in him for visible objects he understands clearly: 'There is actually present in me attachment for visible objects.' Upavāṇa, in this way the Dhamma is personally apperceivable, not delayed in its results, able to stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced individually by the wise ... p ...

And again, Upavāṇa, when a bhikkhu tastes the flavour with the tongue, he is clearly conscious that it is the flavour; he is clearly conscious that there is attachment to flavours; with regard to the attachment actually present in him for flavours he understands clearly: 'There is actually present in me for flavours.' Thus, Upavāṇa, when that bhikkhu tastes a flavour with the tongue, he is clearly conscious that it is a flavour; he is clearly conscious that there is attachment to flavours; with regard to the attachment actually present in him for flavours he understands clearly; 'There is actually present in me attachment for flavours.'

Upavāṇa, in this way also, the Dhamma is personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced individually by the wise ... p ...

And again, Upavāṇa, when a bhikkhu cognizes a mind-object with the mind he is clearly conscious that it is a mind-object; he is clearly conscious that there is attachment to mind-objects; with regard to the attachment actually present in him for mind-objects,' he understands clearly: 'There is present in me attachment for mind-objects.' Thus, Upavāṇa, when that bhikkhu cognizes a mind-object with the mind, he is clearly conscious that it is a mind-object; he is clearly conscious that there is attachment to mind-objects; with regard to the attachment actually present in him for mind-objects he understands clearly: 'There is actually present in me attachment for mind-objects.' Upavāṇa, in this way also, the Dhamma is personally apperceivable, not delayed in its results ... p ... can be realized and experienced individually by the wise.

Upavāṇa, in this Teaching, when a bhikkhu sees a visible object with his eye, he is clearly conscious that it is the visible object; however, he is not conscious that there is attachment to visible objects. When there is no attachment in him for visible objects he understands clearly: 'There is no attachment in me for visible objects'. Thus, Upavāṇa, when that bhikkhu sees a visible object with the eye, he is clearly conscious that it is a visible object; however, he is not conscious that there is attachment to visible objects. When there is no attachment in him for visible objects he understands clearly: 'There is no attachment in me for visible objects.' Upavāṇa, in this way also, the Dhamma is personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced individually by the wise ... p ...

And again, Upavāṇa, when a bhikkhu tastes a flavour with the tongue he is clearly conscious that it is a flavour. However, he is not conscious that there is

attachment to flavours. When there is no attachment in him for flavours he understands clearly: 'There is no attachment in me for flavours.' ... p ...

And again, Upavāṇa, when a bhikkhu cognizes a mind-object with the mind he is clearly conscious that it is a mind-object; however, he is not conscious that there is attachment to mind objects. When there is no attachment in him for mind-objects, he understands clearly: 'There is no attachment in me for mind-objects.' Thus, Upavāṇa, when that bhikkhu cognizes a mind-object with the mind he is clearly conscious that it is a mind-object; however, he is not conscious that there is attachment to mind-objects. When there is no attachment in him for mind-objects he understands clearly: 'There is no attachment in me for mind-objects.' Upavāṇa, in this way also, Dhamma is personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced individually by the wise

End of the Upavāṇa Sandiṭṭhika Sutta,
the eighth in this vagga.

9. PATHAMA CHAPHASSĀYATANA SUTTA

The First Discourse on the Six Sense-bases of
Contact

71. Bhikkhus, a bhikkhu does not comprehend fundamentally and truly the arising of six sense-bases of contact, their disappearance, their enjoyableness, their faults and the way of escape from them. That bhikkhu has not fulfilled the Noble Practice of Purity; that bhikkhu is far away from this Teaching and Discipline. When this was said, a bhikkhu said to the Bhagava, thus: "Venerable Sir, I am a failure in this Teaching. For, Venerable Sir,

I do not comprehend fundamentally and truly the arising of the six sense-bases of contact, their disappearance, their enjoyableness, their faults and the way of escape from them.”

Bhikkhu, what do you think of this? Do you consider the eye thus, ‘This is mine. This is I. This is my Self (atta)?’ ‘No, indeed, Venerable Sir.”

“Good, bhikkhu! Bhikkhu, of these six sense-bases if you should perceive the eye fundamentally and truly with insight wisdom, as: ‘This is not mine; this is not I; this is not my Self (atta), this perception itself is the end of dukkha (i.e., Nibbāna) ... p ... Do you consider the tongue thus: ‘This is mine; This is I. This is my Self (atta)? No, indeed, Venerable Sir,”

Good, bhikkhu! Bhikkhu, of these six, if you should perceive the tongue fundamentally and truly with insight wisdom as: ‘This is not mine. This is not I. This is not my Self (atta),’ this perception itself is the end of dukkha (Nibbāna) ... p ... Do you consider the mind thus: ‘This is mine. This is I. This is my Self (atta)?’ No, indeed, Venerable Sir.

“Good, bhikkhu! Bhikkhu, of these six, if you should perceive the mind fundamentally and truly with insight wisdom as: ‘This is not mine. This is not I. This is not my Self (atta),’ this perception itself is the end of dukkha (i.e., Nibbāna).

End of the Pathama Chaphassāyatana Sutta,
the ninth in this vagga.

10. DUTIYA CHAPHASSĀYATANA SUTTA

Second Discourse on the Six Sense-bases

72. “Bhikkhus, a bhikkhu does not comprehend fundamentally and truly the arising of the six sense-bases of contact, their disappearance, the enjoyableness, their faults and the way of escape from them. That bhikkhu has not fulfilled the Noble Practice of Purity; that bhikkhu is far away from this Teaching and Discipline.” When this was said, a bhikkhu said to the Bhagavā thus: “Venerable Sir, I am a failure, an utter failure in this Teaching. For, Venerable Sir, I do not comprehend fundamentally and truly the arising of the six sense-bases of contact, their disappearance, their enjoyableness, their faults and the way of escape from them.”

Bhikkhu, what do you think of this? Do you consider the eye thus: ‘This is not mine. This is not I. This is not my Self (atta)?’

“Yes, Venerable Sir, I do.”

“Good, bhikkhu! Bhikkhu, of these six, if you should perceive the eye fundamentally and truly with insight wisdom as: ‘This is not mine. This is not I. This is not my Self (atta),’ you would have discarded the first sense-bases of contact, so that it would not arise again in the future ... p ... “Do you consider the tongue thus: ‘This is not mine. This is not I. This is not my Self (atta)?’ “Yes, Venerable Sir, I do.”

“Good, bhikkhu! Bhikkhu, of the six, if you should perceive the mind fundamentally and truly with insight wisdom as: ‘This is not mine. This is not I. This is not my Self (atta)’, you would have discarded the six sense-bases of Contact so that it would not arise in the future.”

End of the Dutiya Chaphassāyatana Sutta
the tenth in this vagga.

11. TATIYA CHAPHASSĀYATANA SUTTA

Third Discourse on the Six Sense-bases of Contact

73. “Bhikkhus, a bhikkhu does not comprehend fundamentally and truly the arising of the six sense-bases of Contact, their disappearance, their enjoyableness, their faults and the way of escape from them. That bhikkhu has not fulfilled the Noble Practice of Purity; that bhikkhu is far away from this Teaching and Discipline.” When this was said, a bhikkhu said to the Bhagavā: “Venerable Sir, I do not comprehend fundamentally and truly the arising of the six sense-bases of Contact, their disappearance, their enjoyableness, their faults and the way of escape from them.”

“Bhikkhu, what do you think of this? Is the eye permanent or impermanent?”

“Impermanent, Venerable Sir.”

“That which is impermanent, is it painful or pleasant?”

“Painful, Venerable Sir.”

“Is it proper to consider that which is impermanent, painful and subject to change thus: ‘This is mine. This is I. This is my Self (atta)’?”

“No, indeed, Venerable Sir.”

“Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?”

“Impermanent, Venerable Sir.”

“That which is impermanent, is it painful or pleasant?”

“Painful, Venerable Sir.”

“Is it proper to consider that which is impermanent, painful, and subject to change thus: ‘This is mine. This is I. This is my Self (atta)’?”

“No, indeed, Venerable Sir.”

‘Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with the ear, disgusted with the nose, disgusted with the tongue, disgusted with the body and disgusted with the mind. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: ‘Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)’.”

End of the Tatiya Chaphassāyatana Sutta,
the eleventh in this vagga.

End of the Migajāla Vagga,
the second vagga in the second Sub-division contain-
ing fifty suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(VIII) GILĀNA VAGGA

1. Pathama Gilāṇa Sutta
2. Dutiya Gilāṇa Sutta
3. Rādhā Anicca Sutta
4. Rādhā Dukkha Sutta
5. Rādhā Anatta Sutta
6. Pathama Avijjā Pahāna Sutta
7. Dutiya Avijjā Pahāna Sutta
8. Sambahula Bhikkhu Sutta
9. Loka Pañhā Sutta
10. Phagguna Pañhā Sutta

(VIII) GILĀNA VAGGA

1. Pathama Gilāna Sutta

First Discourse to a Sick Bhikkhu

74. The Bhagava was staying in Sāvattṭhī ... At that time, a bhikkhu approached the Bhagavā ... p ... Having sat at a suitable place that bhikkhu addressed the Bhagavā in these words: “Venerable Sir, in a certain monastery, a young little-known bhikkhu is sick, in pain, and gravely ill. May the Bhagavā out of compassion go to that bhikkhu.”

The Bhagavā hearing the words ‘young’ and ‘sick’ and knowing that it was a little-known bhikkhu, went to that bhikkhu. Seeing the Bhagavā coming at a distance, that bhikkhu stirred as though he was going to get down from his cot. At this, the Bhagavā said to the bhikkhu, “Bhikkhu, do not move. Do not get down from the cot. There are prepared seats here. I shall sit there.” And the Bhagavā sat on a prepared seat. After having sat down, the Bhagavā said to that bhikkhu, “Bhikkhu, are you feeling well! Are you feeling better? Is your pain decreasing and not increasing?” Does it appear to be decreasing and not increasing?” “No, Venerable Sir, I am not feeling well. I am not feeling better. My severe pain is increasing. It is not decreasing. It appears to be increasing and not decreasing.” “Bhikkhu, don't you have the slightest regret? Don't you have the slightest remorse.”

“Venerable Sir, indeed, my regret and my remorse are not little.” “Bhikkhu, have you no reason to reproach yourself as to (any laxity in) morality.”

“No, Venerable Sir, I have no reason to reproach myself as to (any laxity in) morality.” “Bhikkhu, if you have no reason to reproach yourself as to (any laxity in) morality, what sort of regret and remorse do you have?”

“Venerable Sir, I do not know that the Bhagavā teaches the dhamma for purity of morality.”

“Bhikkhu, if you do not know that I teach the dhamma for purity of morality, for what do you think I teach the dhamma?” “Venerable Sir, what I know is that the Bhagavā teaches the dhamma for getting rid of attachment.”

“Good, bhikkhu, good; Bhikkhu, you are well aware that I teach the dhamma for getting rid of attachment.” Indeed, bhikkhu, I teach the dhamma for getting rid of attachment. Bhikkhu, what do you think of this? Is the eye permanent or impermanent?”

“Impermanent, Venerable Sir.”

“That which is impermanent, is it painful or pleasant?”

“Painful, Venerable Sir.”

“Is it proper to consider that which is impermanent, painful, and subject to change, as ‘This is mine: this is I; this is my Self (atta)?’” “No, indeed, Venerable Sir.”

“Bhikkhu, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with the ear ... p ... disgusted with the mind. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: ‘Rebirth is no more; ... p ... There is nothing more to do (for such realization)’. Thus spoke the Bhagavā. Delighted, that bhikkhu rejoiced in what the Bhagavā had said.

Even while this exposition was in progress, there arose in that bhikkhu the clear and undefiled eye of dhamma which perceived that ‘Whatever has the nature of arising has the nature of cessation’. (Sotāpatti Magga).

End of the Pathama Gilāna Sutta,
the first in this vagga.

2. DUTIYA GILĀNA SUTTA

Second Discourse to a Sick Bhikkhu

75. At that time a bhikkhu ... p ... he addressed the Bhagavā in these words: “Venerable Sir, in a certain monastery, a young little-known bhikkhu is sick, in pain, and gravely ill. May the Bhagavā out of compassion go to that bhikkhu.”

The Bhagavā hearing the words ‘young’ and ‘sick’ and knowing that it was a little-known bhikkhu, went to that bhikkhu. Seeing the Bhagavā coming at a distance, that bhikkhu stirred as though he was going to get down from the cot. At this, the Bhagavā said to bhikkhu, “Bhikkhu, do not move, Do not get down from the cot. There are prepared seats here. I shall sit there”. And the Bhagavā sat on a prepared seat. After having sat down, the Bhagavā said to that bhikkhu. “Bhikkhu, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing? “Venerable Sir, I am not feeling well. I am not feeling better ... p ... Venerable Sir, I have no reason to reproach myself to (any laxity in) morality.”

“Bhikkhu, if you have no reason to reproach yourself as to (any laxity in) morality, what (sort of) regret and remorse do you have?”

“Venerable Sir, I do not know that the Bhagavā teaches the Dhamma for purity of morality.”

“Bhikkhu, if you do not know that I teach the Dhamma for purity of morality, for what do you think I teach the Dhamma?” “Venerable Sir, I know that the Bhagavā teaches the Dhamma for the purpose of (realizing) the absolutely peaceful Nibbāna, the un compounded, the unconditioned.”

“Good, bhikkhu, good! Bhikkhu, you are well aware that I teach the Dhamma for the purpose of (realizing) the absolutely peaceful Nibbana, the uncompounded, the unconditioned.” Indeed, bhikkhu, I teach it (realizing) the absolutely peaceful Nibbāna, the uncompounded, the unconditioned.”

“Bhikkhu, what do you think of this? Is the eye permanent or impermanent?

“Impermanent, Venerable Sir” ... p ... “Is the ear ... Is the nose ... Is the tongue ... Is the body ... Is the mind ... Is mind-consciousness ... Is mind-contact ... Is pleasant, unpleasant or indifferent sensation which arises due to mind-contact, permanent or impermanent?”

“Impermanent, Venerable Sir,” “Is sensation which is impermanent, painful or pleasant?”

“Painful, Venerable Sir.”

“Is it proper to consider that which is impermanent, painful and subject to change, as: ‘This is mine. This is I. This is my Self (atta).’

“No, indeed, Venerable Sir.”

“Bhikkhu, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye ... p ... disgusted with the mind, disgusted with mind-consciousness, disgusted with mind-contact, and with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: ‘Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).’”

Thus, said the Bhagavā, Delighted, that bhikkhu rejoiced in what the Bhagavā had said. Even while this

exposition was in progress, the mind of that bhikkhu was freed from clinging and liberated from āsavas.

End of the Dutiya Gilāna Sutta,
the second in this vagga.

3. RĀDHA ANICCA SUTTA

Discourse on Impermanence Delivered to Rādha

76. At that time the Venerable Rādha ... p ... Having sat in a suitable place he addressed the Bhagavā in these words: “Venerable Sir, May the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagave, I shall seek solitary seclusion and remain directing my mind towards Nibbāna, with mindfulness and diligence.”

“Rādha, that which is impermanent, you should get rid of the desire for it. What is that which is impermanent, the desire for which you should get rid of? The eye is impermanent ... visible objects are impermanent ... Eye-consciousness is impermanent ... Eye contact is impermanent ... Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent; you should get rid of desire for it. The tongue ... The body ... The mind is impermanent; you should get rid of desire for it. Mind-objects ... Mind-consciousness ... Mind-contact ... Pleasant, unpleasant or indifferent sensation which arises due to Mind-contact is impermanent; you should get rid of desire for it. Rādha, that which is impermanent, you should get rid of desire for it.

End of the Rādha Anicca Sutta,
the third in this vagga.

4. RĀDHA DUKKHA SUTTA

Discourse on Dukkha Delivered to Rādhā

77. “Rādhā, that which is dukkha, you should get rid of desire for it. What is that which is dukkha, the desire for which you should get rid of? Rādhā, the eye is dukkha; you should get rid of desire for it. Visible objects ... Eye-consciousness ... Eye-contact ... Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is dukkha; you should get rid of desire for it. Rādhā, that which is dukkha, you should get rid of desire for it.

End of the Rādhā Dukka Sutta,
the fourth in this vagga.

5. RĀDHA ANATTA SUTTA

Discourse on Non-self delivered to Rādhā

78. “Rādhā, that which is non-self (atta), you should get rid of desire for it. What is that which is non-self (atta), the desire for which you should get rid of? Rādhā, the eye is non-self (atta); you should get rid of desire for it. Visible objects ... Eye-consciousness ... Eye-contact ... Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is non-self (atta); you should get rid of desire for it. Rādhā, that which is non-self (atta), you should get rid of desire for it.

End of the Rādhā Anatta Sutta,
the fifth in this vagga.

6. PATHAMA AVIJJĀ PAHĀNA SUTTA

First Discourse on Abandonment of Ignorance

79. At that time a bhikkhu approached the Bhagavā ...
 p ... Having sat in a suitable place, he addressed the
 Bhagavā thus: “Venerable Sir, is there a single dhamma
 by abandoning which ignorance is got rid of and knowl-
 edge arises in a bhikkhu?” Bhikkhu, there is a single
 dhamma by abandoning which ignorance is got rid of
 and knowledge arises in a bhikkhu.” “Venerable Sir,
 what is the single dhamma by abandoning which Igno-
 rance is got rid of and knowledge arises in a bhikkhu?
 “Bhikkhu, Ignorance itself is the single dhamma by aban-
 doning which Ignorance is got rid of and knowledge
 arises in a bhikkhu. “Venerable Sir, how should a
 bhikkhu know and how should he see so that Ignorance
 is got rid of and knowledge arises in him?”

“Bhikkhu, in the bhikkhu who knows and sees that
 the eye is impermanent, Ignorance disappears and knowl-
 edge arises. In the bhikkhu who knows and sees that
 Visible objects ... Eye-consciousness ... Eye-contact ...
 In the bhikkhu who knows and sees that Pleasant, un-
 pleasant or indifferent sensation which arises due to eye-
 contact is impermanent, Ignorance disappears and knowl-
 edge arises ... p ... In the bhikkhu who knows and sees
 that the mind is impermanent, Ignorance disappears and
 knowledge arises ... Mind-objects, ... Mind-conscious-
 ness ... Mind-contact ... In that bhikkhus who knows
 and sees that pleasant, unpleasant or indifferent sensation
 which rises due to Mind-contact is impermanent, Igno-
 rance disappears and knowledge arises. Bhikkhu, in the
 bhikkhu who knows thus and who sees thus, Ignorance
 disappears and knowledge arises.”

End of the Pathama Avijjā Pahāna Sutta,
 the sixth in this vagga.

7. DUTIYA AVIJJĀ PAHĀNA SUTTA

Second Discourse on Abandonment of Ignorance

80. At that time a bhikkhu ... p ... addressed the Bhagavā in these words, “Venerable Sir, is there a single dhamma by abandoning which Ignorance is got rid of and knowledge arises in a bhikkhu?” “Certainly, bhikkhu, there is a single dhamma by abandoning which Ignorance is got rid of and knowledge arises in a bhikkhu.” “Venerable Sir, what is the single dhamma by abandoning which Ignorance is got rid of and knowledge arises in a bhikkhu?” “Bhikkhu Ignorance itself is the single dhamma by abandoning which ignorance is got rid of and knowledge arises in a bhikkhu.” “Venerable Sir, how should a bhikkhu know and how should a bhikkhu see so that Ignorance is got rid of and knowledge arises in him?” “Bhikkhu, a bhikkhu in this Teaching has learnt that all phenomena should not be wrongly adhered to. Bhikkhu, if the bhikkhu has learnt that all phenomena should not be wrongly adhered to, that bhikkhu knows all phenomena with special apperception. If he knows all phenomena with special apperception, he comprehends all phenomena with discriminative insight. If he comprehends all phenomena with discriminative insight, he perceives all signs of phenomena in another perspective (as non-Self ‘anatta’). He perceives the eye in another perspective (as non-Self) ... visible objects ... eye-consciousness ... eye-contact ... He perceives pleasant, unpleasant, or indifferent sensation which arises due to eye-contact in another perspective (as non-Self) ... p ... He perceives the mind in another perspective (as non-Self) ... Mind-objects ... mind-consciousness ... mind-contact ... He perceives pleasant, unpleasant or indifferent sensation which arises due to mind-contact in another perspective (as non-

Self). Bhikkhus, in the bhikkhu who knows thus and sees thus, Ignorance is got rid of and knowledge arises.”

End of the Dutiya Avijjā Pahāna Sutta,
the seventh in this vagga.

8. SAMBAHULA BHIKKHU SUTTA

Discourse to a Large Number of Bhikkhus

81. At that time, a large number of bhikkhus approached the Bhagavā ... p ... Having sat in a suitable place, they addressed the Bhagavā in these words: “Venerable Sir, many ascetics of other faiths asked us thus: ‘Friends, for what purpose do you practise the Noble Life of purity under Samaṇa Gotama?’ When asked thus, Venerable Sir, we answered these ascetics of other faiths thus: ‘Friends, we practise the Noble Life of purity under the Bhagavā for the purpose of comprehending dukkha with discriminative insight.’ Venerable Sir, when we were asked thus and we answered in this manner, did we say in accordance with what the Bhagavā says, did what accords with the Truth, would our answer be open to any reasonable censure or criticism?”

“Indeed, bhikkhus, when you were asked thus and you replied in this manner, your answer is in accordance with what I say, it does not misrepresent me; you say what accords with the Truth, your answer would not be open to any reasonable censure or criticism.

“Indeed, bhikkhus, the Noble Life of purity is practised under me for the purpose of comprehending dukkha with discriminative insight. Bhikkhus, should the ascetics of other faiths ask you, ‘What is the dukkha for comprehending which with discriminative insight you practise the Noble Life of purity under Samaṇa Gotama?’ you should reply to those ascetics thus: ‘Friends, the eye

is dukkha; we practise the Noble Life of Purity under the Bhagava for understanding with discriminative insight that the eye is dukkha. Visible objects are ... p ... Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is dukkha; we practise the Noble Life of purity under the Bhagavā for understanding with discriminative insight that sensation is dukkha ... p ... The mind is dukkha ... Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is dukkha; we practise the Noble Life of Purity under the Bhagavā for understanding with discriminative insight that that sensation is dukkha. Friends, this is the dukkha for understanding which with discriminative insight we practise the Noble Life of Purity under the Bhagavā. Bhikkhus, when you are asked in this way by the ascetics of other faiths you should reply thus.

End of the Sambahula Bhikkhu Sutta,
the eighth in this vagga.

9. LOKA PAÑHĀ SUTTA

Discourse Containing Question on Loka

82. Then, a bhikkhu approached the Bhagavā ... p ... Having sat in a suitable place, he addressed the Bhagavā in these words: “Venerable Sir, it is said ‘Loka, loka’. Venerable Sir, why is it called ‘Loka’? Bhikkhu, it is called ‘Loka’ because it has the nature of perishing? Bhikkhu, the eye has the nature of perishing; visible objects have the nature of perishing; eye-consciousness has the nature of perishing; eye-contact has the nature of perishing; pleasant, unpleasant or indifferent sensation which arises due to eye-contact has the nature of perishing ... p ... The tongue has the nature of perishing ... p ... The mind has the nature of perishing; mind-objects have the nature of perishing; mind-consciousness has the

nature of perishing; mind-contact has the nature of perishing, pleasant, unpleasant or indifferent sensation which arises due to mind-contact has the nature of perishing. Bhikkhus, thus because it has the nature of perishing it is called Loka.

End of the Loka Panha Sutta, the ninth in this
vagga.

10. PHAGGUNA PAÑHĀ SUTTA

Discourse on Phagguna's Question

83. At that time the Venerable Phagguna ... p ... Having sat in a suitable place, the Venerable Phagguna addressed the Bhagavā in these words: “Venerable Sir, if one wishes to describe the Buddhas of the past who had destroyed the factors that extend Saṃsāra, who had cut off saṃsāra, who had put an end to the round of existences, who had passed beyond all dukkha and had attained Nibbāna, he might do so in terms of the tongue. Does that tongue exist? ... p ... Venerable Sir, if one wishes to describe the Buddhas of the past, who had destroyed the factors that extend saṃsāra, who had cut off saṃsāra, who had put an end to the round of existences, who had passed beyond all dukkha and had attained Nibbāna, he might do so in terms of the mind. Does that mind exist?”

Phagguna, if one who wishes to describe the Buddhas of the past, who had destroyed the factors that extend saṃsāra, who had cut off saṃsāra, who had put an end to the round of existences, who had passed beyond all dukkha and had attained Nibbāna, he might do so in terms of the eye. There is no such eye ... p ... Phagguna, if one wishes to describe the Buddhas of the past, who had destroyed the factors that extend saṃsāra,

who had passed beyond all dukkha and had attained Nibbāna, he might do so in terms of the tongue. There is no such tongue, ... p ... Phagguna, if one wishes to describe the Buddhas of the past, who had destroyed the factors that extend saṃsāra, who had cut off saṃsāra, who had put 'an end to the round of existences, who had passed beyond all dukkha and had attained Nibbāna, he might do so in terms of the mind. There is no such mind.

End of the Phagguna Pañhā Sutta,
the tenth in this vagga.

End of the Gilāna Vagga,
the third vagga in the second Sub-division containing
Fifty-one Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(IX) (IV) CHANNA VAGGA

1. Paloka Dhamma Sutta
2. Suññata Loka Sutta
3. Sankhitta Dhamma Sutta
4. Channa Sutta
5. Puṇṇa Sutta
6. Bahiya Sutta
7. Pathana Ejā Sutta
8. Dutiya Ejā Sutta
9. Pathama Dvaya Sutta
10. Dutiya Dvaya Sutta

(IX) (IV) CHANNA VAGGA

1. Paloka Dhamma Sutta

Discourse on that which has the
Nature of Dissolution

84. The Bhagavā was staying in Sāvattṭhī ... Then, the Venerable Ānanda approached the Bhagavā ...p... Having sat in a suitable place, the Venerable Ānanda addressed the Bhagavā in these words: “Venerable Sir, it is said ‘Loka, loka’. Venerable Sir, why is it called ‘loka.’?”

“Ānanda, in the Teaching of the ariyas, that which has the nature of dissolution is called Loka. Ānanda, what is it that has the nature of dissolution!. Ānanda, the eye has the nature of dissolution; visible objects have the nature of dissolution; eye-consciousness has the nature of dissolution; eye-contact has the nature of dissolution; pleasant, unpleasant or indifferent sensation which arise due to eye-contact has the nature of dissolution; ... p ... The tongue has the nature of dissolution; tastes have the nature of dissolution; tongue-consciousness has the nature of dissolution; tongue-contact has the nature of dissolution, pleasant, unpleasant or indifferent sensation which arises due to tongue-contact has the nature of dissolution ... p ... The mind has the nature of dissolution; mind-objects have the nature of dissolution; mind-consciousness has the nature of dissolution; mind-contact has the nature of dissolution; pleasant, unpleasant or indifferent sensation which arises due to mind-contact has the nature of dissolution. Ānanda, in the Teaching of the ariyas, that which has the nature of dissolution is called ‘loka’.

End of the Paloka Dhamma Sutta,
the first in this vagga.

2. SUNÑATA LOKA SUTTA

Discourse on Loka being Void

85. At that time, the Venerable Ānanda ... p ... addressed the Bhagavā in these words: “Venerable Sir, it is said ‘Loka is void, loka is void.’ Venerable Sir, in what way is it said ‘Loka is void’?”

“Ānanda, because ‘loka’ is void of Self (atta), and is void of anything belonging to Self (atta), it is said ‘loka is void’. Ānanda, what is void of Self and is void of anything belonging to Self? Ānanda, the eye is void of Self and is void of anything belonging to Self; visible objects are void of Self and are void of anything belonging to Self; eye-consciousness is void of Self and is void of anything belonging to Self; eye-contact is void of Self and is void of anything belonging to Self ... p ... Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is void of Self and is void of anything belonging to Self. Ānanda, because ‘loka’ is void of Self and is void of anything belonging to Self, it is said ‘loka is void’.”

End of the Suññata Loka Sutta,
the second in this vagga.

3. SANKHITTA DHAMMA SUTTA

Discourse Containing the Doctrine in Brief

86. Having sat in a suitable place, the Venerable Ānanda addressed the Bhagavā in these words: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall seek solitary seclusion and remain directing my mind towards Nibbāna, with mindfulness and diligence.”

Ānanda, what do you think of this? Is the eye permanent or impermanent?

“Impermanent, Venerable Sir.”

“That which is impermanent, is it painful or pleasant?”

“Painful, Venerable Sir.”

Is it proper to consider that which is impermanent, painful and subject to change, as: ‘This is mine; this is I; this is my Self (atta)’?

“No indeed, Venerable Sir.”

Are visible objects permanent or impermanent?

“Impermanent, Venerable Sir.”

Is eye-consciousness ... p ...

Is pleasant, unpleasant or indifferent sensation which arises due to eye-contact permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider that which is impermanent, painful and subject to change, as; ‘This is mine; this is I; this is my Self (atta)’?

“No indeed, Venerable Sir.”

Is the tongue permanent or impermanent?

“Impermanent, Venerable Sir.”

Is tongue consciousness ... Is tongue contact ... p ... Is pleasant, unpleasant or indifferent sensation which arises due to mind-contact permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider that which is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my Self?'

"No, indeed, Venerable Sir."

Ānanda, the well-informed ariya disciple becomes disgusted with the eye ... p ... disgusted with eye-contact ... p ... disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus) he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Sankhitta Dhamma Sutta,
the third in this vagga.

4. CHANNA SUTTA

Discourse to Channa

87. Once the Bhagavā was residing near Rājagaha at the Veluvana monastery, the feeding place of black squirrels. During that time the Venerable Sāriputta, the Venerable Mahā Cunda and the Venerable Channa were residing at the Gijjhakūṭa Mountain. During that time, the Venerable Channa was sick in pain and gravely ill. Then in the evening, the Venerable Sariputta arose from solitary seclusion approached the Venerable Mahā Cunda and said: "Come, friend Cunda, let's go to the Venerable Channa to enquire about his illness. The Venerable Mahā Cunda replied to the Venerable Sāriputta by saying: "Very well, friend."

Then the Venerable Sāriputta and the Venerable Cunda went to the Venerable Channa and set on prepared

seats. Having sat down, the Venerable Sāriputta said to the Venerable Channa thus: “Friend Channa, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?”

“Friend Sāriputta said to the Venerable Channa thus: “Friend Channa, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?”

“Friend Sāriputta, I am not feeling well. I am not feeling better. My severe pain is increasing and not decreasing. It appears to be increasing and not decreasing.” Friend, it is as if a strong man were striking the top of the head with a sharp iron spike, violent winds are assailing the insides of the top of my head. Friend, I am not feeling well. I am not feeling better ... p ... not decreasing.

Friend, as if the head were being bound with a strong leather thong, by a strong man, I am experiencing a very severe headache. Friend, I am not feeling well. I am not feeling better ... p ... not decreasing.

Friend, as if a skilled butcher or his assistant were cutting through the stomach with a sharp butcher's knife, violent winds are cutting through my stomach. Friend, I am not feeling well. I am not feeling better ... p ... not decreasing.

Friend, as if two strong men, grasping each arm of a very weak man were grilling the latter on a pile of live coals, my body is burning with intense heat, Friends, I am not feeling well. I am not feeling better. My severe pain is increasing and not decreasing. It appears to be increasing and not decreasing. Friend Sāriputta, I am

going to use knife on myself. I do not want to live any longer.”

“Venerable Channa, don't use a knife on yourself. May the Venerable Channa feel better. We wish the Venerable Channa to feel better. If the Venerable Channa does not have any suitable food, we will get it for you. If the Venerable Channa does not have any suitable medicine, we will get it for you. If the Venerable Channa does not have any suitable attendants to serve you, I myself will serve you. Please don't use a knife on yourself. May the Venerable Channa feel better. We wish the Venerable Channa to feel better.”

Friend Sāriputta, it is not that I have no suitable food; I do have suitable food. Also, it is not that I have no suitable medicines; I do have suitable medicines. It is not that I have no suitable attendants; I do have suitable attendants. Friend, as a matter of fact, I have personally served the Teacher for a long time (as an attendant) in a pleasing manner, not in an unpleasing manner. Friend, the fact that a disciple has served the Teacher in a pleasing manner and not in an unpleasing manner makes him a worthy attendant. Friend Sariputta, bear in mind that Bhikkhus Channa who is going to use the knife on himself will have no more rebirth.¹

“If the Venerable Channa would answer us, we would like to ask the Venerable Channa a few questions.”

“Friend Sāriputta, you may ask. I shall answer if I can.”

1. This rendering is according to the Commentary. In the text the Pāli term used is *anupawajja*, which literally means blameless, faultless.

“Friend Channa, do you consider the eye, eye-consciousness and the objects cognizable by eye-consciousness as ‘This is mine. This is I. This is my Self (atta)’? ... p ... Friend Channa, do you consider the tongue, tongue-consciousness, and objects cognizable by tongue-consciousness, as ‘This is mine. This is I. This is my self (atta)’? ... p ... Friend Channa, do you consider the mind, mind-consciousness and objects cognizable by mind-consciousness, as: ‘This is mine. This is I. This is my Self (atta)’?”

“Friend Sāriputta, I consider the eye, eye-consciousness and objects cognizable by eye-consciousness as “This is not mine. This is not I. This is not my Self (atta) ... p ... Friend Sāriputta, I consider the tongue, tongue-consciousness and objects cognizable by tongue-consciousness as ‘This is not mine. This is not I. This is not my Self (atta) ... p ... Friend Sariputta, I consider the mind, mind-consciousness and objects cognizable by mind-consciousness as ‘This is not mine. This is not I. This is not my Self (atta)’.”

Friend Channa, seeing and apperceiving in what manner the eye, eye-consciousness and objects cognizable by eye-consciousness do you consider the eye, eye-consciousness and objects cognizable by eye-consciousness, as: ‘This is not mine, this is not I, This is not my Self (atta)’? ... p ... Friend Channa, seeing and apperceiving in what manner the tongue, tongue-consciousness and objects cognizable by tongue-consciousness do you consider the tongue, tongue-consciousness and objects cognizable by tongue-consciousness as: ‘This is not mine, this is not I, this is not my Self (atta)’?” ... p ... Friend Channa, seeing and apperceiving in what manner the mind, mind-consciousness and objects cognizable by mind-consciousness, do you consider the mind, mind-consciousness

and objects cognizable by mind-consciousness as: 'This is not mine, this is not I, this is not my Self (atta)'?"

"Friend Sāriputta, seeing and apperceiving the perishing of the eye, eye-consciousness and objects cognizable by eye-consciousness, I consider the eye, eye-consciousness and objects cognizable by eye-consciousness as: 'This is not mine, this is not I, this is not my Self (atta): ... p ... Friend Sāriputta, seeing and apperceiving the perishing of the tongue, tongue-consciousness and objects cognizable by tongue-consciousness, I consider the tongue, tongue-consciousness and objects cognizable by tongue-consciousness as: 'This is not mine, this is not I, this is not my Self (atta).' ... p ... Friend Sāriputta, seeing and apperceiving the perishing of the mind, mind-consciousness and objects cognizable by mind-consciousness, I consider the mind, mind-consciousness and objects cognizable by mind-consciousness as: 'This is not mine, this is not I, this is not my Self (atta)'."¹

When this was said, the Venerable Mahā Cunda said to the Venerable Channa, thus: 'Friend Channa because of the very fact that you find the pain unbearable you should also always bear well in mind this admonition of the Bhagavā: 'One who is subject to craving (taṇhā), conceit (māna) and wrong view (diṭṭhi) is shaken!

One who is not subject to craving, conceit and wrong view, is not shaken. When there is no shaking, there is serenity. When there is no inclination towards anything, there is no coming (i.e., rebirth in a new existence) and no going (i.e., death). When there is no

1. Although the Venerable Channa could answer the questions correctly the Ven. Sāriputta knew that he was not yet an arahat. But the Ven. Sāriputta remained silent. However, the Ven. Mahā Cunda, to make the Ven. Channa realize that he was not yet an arahat, pointed out certain facts of the Dhamma.

coming and no going, there is no death and rebirth. When there is no death and rebirth, there is no existence in this world or in the next world or in either. This verily is the end of dukkha.' After admonishing the Venerable Channa in these words, the Venerable Sāriputta and the Venerable Mahā Cunda arose and departed. Not long after their departure, the Venerable Channa used a knife on him-self.¹

Then the Venerable Sāriputta approached the Bhagavā and after making obeisance to the Bhagavā sat in a suitable place. Having sat thus he said to the Bhagavā in these words: "Venerable Sir, the Venerable Channa has taken his life with a knife. What is his destination? What is his next existence?"

"Sāriputta, didn't Bhikkhu Channa in your very presence say that he would have no more rebirth?"

"Venerable Sir, in a Vajji village by the name of Pubbavijjana, Bhikkhu Channa had lay disciples who were friendly to him, who were affectionate to him and who were worthy of friendship."²

"It is true that Bhikkhu Channa had lay disciples who were friendly to him, who were affectionate to him and who were worthy of friendship but for that I would not call him 'One who will have rebirth'. Sāriputta, if a person casts off one body and takes up another body, I say that that person is one who will have rebirth. Bhikkhu

1. The Commentary explains that the Venerable Channa cut his throat with a knife and, when in great pain, fear arose in him that he was not free from craving. So he at once turned his mind to insight meditation and attained arahatship just before he died.
2. The implication here is that having such relationship with lay people is not proper for a bhikkhu and so Bhikkhu Channa is at fault.

Channa will have no more of that (i.e., rebirth). Sāriputta, bear in mind that Bhikkhu Channa who has used a knife on himself will have no more rebirth.

End of the Channa Sutta,
the fourth in this vagga.

5. PUNṆA SUTTA

Discourse to Puṇṇa

88. During that time, the Venerable Puṇṇa approached the Bhagavā ... p... Having sat in a suitable place, the Venerable Puṇṇa addressed the Bhagavā in these words: "May the Bhagavā teach me the dhamma in a brief manner. having heard the dhamma from the Bhagavā. I shall seek solitary seclusion and remain directing my mind towards Nibbāna, with mindfulness and diligence."

"Punna, there are visible objects, cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, craving arises in such a bhikkhu. O Puṇṇa, I say that because of the arising of craving, dukkha arises ...p... Puṇṇa, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, craving arises in such a bhikkhu, Puṇṇa, I say that because of the arising of craving, dukkha arises.

Puṇṇa, there are visible-objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak

about them with joy, and does not get absorbed in them, craving ceases in such a bhikkhu. Puṇṇa, I say that because of the cessation of craving, dukkha ceases ...p... Puṇṇa, there are tastes cognizable by tongue-consciousness which are desirable, delightful, ...p... Puṇṇa, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, craving ceases in such a bhikkhu. Puṇṇa, I say that because of the cessation of craving dukkha ceases.

Puṇṇa, having received this exhortation in brief from me, in which locality are you going to reside?"

Venerable Sir, there is a country by the name of Suṇāparanta; I am going to reside there."

"Puṇṇa, the people of Suṇāparanta are fierce; Puṇṇa, the people of Suṇāparanta are rough. If the people of Suṇāparanta were to abuse and threaten you, how could you feel?"

"Venerable Sir, if the people of Suṇāparanta were to abuse and threaten me, I would feel thus: 'These people of Suṇāparanta have not yet assaulted me physically. These people of Suṇāparanta are not so bad, these people of Suṇāparanta are not so bad, Bhagavā, this is how I would feel then. Sugata, this is how I would feel then.'"

"Puṇṇa, if the people of Suṇāparanta were to assault you physically, how would you feel?"

"Venerable Sir, if the people of Suṇāparanta were to assault me physically, I would feel thus: 'These people of Suṇāparanta have not yet stoned me. These people of Suṇāparanta are not so bad; these people of Suṇāparanta are not so bad'. Bhagavā, this is how I would feel then. Sugata, this is how I would feel then.'"

"Puṇṇa, if the people of Suṇāparanta were to stone me, I would feel thus: 'These people of Suṇāparanta have not yet beaten me with sticks, these people of Suṇāparanta have not yet beaten me with sticks, these people of Suṇāparanta really are not so bad'. Bhagavā, this is how I would feel then. Sugata, this is how I would feel then."

"Puṇṇa, if the people of Suṇāparanta were to beat you with sticks, how would you feel?"

"Venerable Sir, if the people of Suṇāparanta were to beat me with sticks, I would feel thus: 'These people of Suṇāparanta have not yet struck me with swords. These people of Suṇāparanta are not so bad; these people of Suṇāparanta really are not so bad. 'Bhagava, this is how I would feel then. Sugata, this is how I would feel then.'

"Puṇṇa, if the people of Suṇāparanta were to strike you with swords, how would you feel?"

"Venerable Sir, if the people of Suṇāparanta were to take my life with sharp swords, I would feel thus: 'There are disciples of the Bhagavā who are weary of, ashamed of and disgusted with their bodies and lives, and who look for lethal weapons to kill themselves. For me, I have got the lethal weapon without having to look for one.' Bhagavā, this is how I would feel then. Sugata, this is how I would feel then.

"Puṇṇa, it is well, it is well. Puṇṇa, being endowed with such complete forbearance you will be able to live in Suṇāparanta country. Puṇṇa, you may go when you wish."

Thereupon, pleased and delighted with what the Bhagavā said, the Venerable Puṇṇa rose from his seat, made obeisance to the Bhagavā respectfully. Tidying up his place of residence and carrying his alms-bowl and

great robe, he then left for the country of Sunāparanta. Travelling stage by stage he finally arrived at the country of Sunāparanta. The venerable Puṇṇa took up his residence there in the country of Sunāparanta. Then during that rains-retreat the Venerable Puṇṇa taught the dhamma to five hundred males and five hundred women and made them become lay disciples (who took refuge in the Buddha, Dhamma and Saṅgha). During that very rains-retreat the Venerable Puṇṇa attained the Threefold knowledge¹ and during the same very rains-retreat he passed away realizing parinibbāna.

Then many bhikkhus approached the Bhagavā ...p... Having sat in a suitable place, those bhikkhus addressed the Bhagavā thus: "Venerable Sir, the worthy man by the name of Puṇṇa was given a brief discourse by the Bhagavā. That worthy man has now passed away. What is his destination? What is his next existence?" Bhikkhus, Puṇṇa the worthy man was wise. He had practised in accordance with the dhamma (which is conducive to the attainment of Arahatta Magga). He caused me no trouble for attainment of Arahatta Magga. Bhikkhus, the worthy man Puṇṇa has passed away realizing parinibbāna.

End of the Puṇṇa Sutta,
the fifth in this vagga.

6. BAHIYA SUTTA

Discourse to Venerable Bahiya

89. At that time Venerable Bāhiya approached the Bhavagā ... p ... Having sat in a suitable place, he addressed the Bhagavā in these words: "Venerable Sir,

1. the threefold knowledge: recollection of past existences, Insight into the destination of beings, recognition of emancipation through extinction of āsavas.

may the Bhagavā teach in a brief manner. Having heard the Dhamma from the Bagavā, I shall seek solitary seclusion and remain directing my mind towards Nibbāna, I shall seek solitary seclusion and remain directing my mind towards Nibbāna, with mindfulness and diligence."

"Bāhiya, what do you think of this? Is the eye permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider that which is impermanent, painful and subject to change as: 'This is mine. This is I. This is my Self (Atta)'?"

"No, indeed, Venerable Sir."

"Are visible objects permanent or impermanent?"

"Impermanent, Venerable Sir." ... p ...

"Is eye-consciousness ... p ...

"Is eye-contact ... p ...

"Is the pleasant, unpleasant or indifferent sensation which arises due to mind-contact permanent or impermanent?"

"Impermanent Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider that which is impermanent, painful and subject to change as: 'This is I. This mine. This is my Self (Atta)'?"

"No, indeed, Venerable Sir."

"Bāhiya, on peceiving thus, the well-informed ariya disciple becomes disgusted with the eye, disgusted with

visible objects, disgusted with eye-consciousness, disgusted with eye-contact ...p...disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted thus, he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)

Thereupon, pleased and delighted with what the Bhagava said, the Venerable Bāhiya rose from his seat, made obeisance to the Bhagavā and departed respectfully. Then the Venerable Bāhiya, dwelling alone in seclusion, vigilant and zealous, directed his mind to Nibbāna, and soon attained, on his own in this very life, by virtue of Magga Insight, the fruit of the noblest and the most supreme arahatship which is the ultimate goal for which men of good families renounce hearth and home to lead the homeless life. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Nibbāna); there is nothing more to do (for such realization).' Then the Venerable Bāhiya became one among the arahats.

End of the Bāhiya Sutta,
the sixth in this vagga

7. PATHAMA EJA SUTTA

First Discourse on Craving

90. Bhikkhus, craving is a disease; craving is an abscess and craving is a thorny spike. Therefore, bhikkhus, the Tathagata lives free from craving and free from thorny

spikes. Bhikkus, therefore, if a bhikkhu should wish to live free from craving and thorny spikes, he should have no misconception about the eye(that atta is the eye), no misconception in the eye (that the atta exists in the eye), no misconception that the atta is other than the eye, and no misconception that 'the eye is mine'; he should have no misconception about visible objects (that the atta is a visible objects), no misconception in visible objects(that the atta exists in visible objects), no misconception that the atta is other than visible object, and no misconception about eye-consciousness(that the atta exists in eye-consciousness), no misconception in eye-consciousness (that the atta is other than eye-consciousness), no misconception that the atta is other than eye-consciousness, and no misconception that 'eye-consciousness is mine'; he should have no misconception about eye-contact (that the atta exists in eye-contact(that the atta exists in eye-contact), no misconception that the atta is other than eye-contact), and no misconception that 'eye-contact is mine'; he should have no misconception about pleasant, unpleasant or indifferent sensation which arises due to eye-contact (that the atta is that sensation), no misconception in pleasant, unpleasant or indifferent sensation which arises due to eye-contact (that the atta exists in that sensation), no misconception that the atta is other than that sensation, and no misconception that 'that sensation is mine.'

He should have no misconception about the ear ...p... no misconception about the nose...p... He should have no misconception about the tongue (that the atta is the tongue), no misconception in the tongue (that the atta exists in the tongue), no misconception that the atta is other than the tongue and no misconception (that the tongue is mine);, he should have no misconception about tastes...p... He should have no misconception about tongue-

consciousness ...p...He should have no misconception about tongue-contact ...p...He should have no misconception about pleasant, unpleasant or indifferent sensation which arises due to tongue-contact (that the atta is that sensation), no misconception in pleasant, unpleasant or indifferent sensation which arises due to that the atta exists in that sensation); no misconception that the atta is other than that sensation; and no misconception that sensation is mine'.

He should have no misconception about the body ...p...He should have no misconception about the mind (that the atta is the mind); no misconception in the mind (that the atta exists in the mind); no misconception that the atta is other than the mind; and no misconception that the mind is mine'...p... He should have no misconception about mind objects ...p...He should have no misconception about mind-consciousness...p...He should have no misconception about mind-contact...p...He should have no misconception about pleasant, unpleasant or indifferent sensation which arises due to mind-contact (that the atta is mind-contact) ... p ... He should have no misconception about pleasant, unpleasant or indifferent sensation which arises due to mind-contact (that the atta exists in that sensation); no misconception that (the atta is other than that sensation, and no misconception that that sensation is mine' ; he should have no misconception about ' The All' (that the atta is ' The All'), no misconception in 'The All', (that the atta exists in 'The All'), no misconception that the atta is other than 'The All' and no misconception that the 'The All' is mine.

As that bhikkhu has no misconception thus, he does not cling to anything in the world. Having no clinging, he has no longing (i.e. no craving). Having no

longing, he attains in this very life the extinction of defilements(thus realizing supreme peace, Nibbāna). He knows distinctly: Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).

8. DUTIYA EJĀ SUTTA

Second Discourse on Craving

91. Bhikkhus, Craving is a disease; craving is an abcess; craving is a thorny spike. Bhikkhus, therefore, the Tathāgata lives free from craving and free from thorny spikes. Bhikkhus, therefore, if a bhikkhu should wish to live free from craving and thorny spikes, he should have no misconception about the eye (that atta is the eye); no misconception in the eye (that the atta exists in the eye), no misconception that the atta is other than the eye, and no misconception that 'the eye is mine'; he should have no misconception about visible objects about eye-consciousness, about eye-contact ... He should have no misconception about pleasant, unpleasant or indifferent sensation which arises due to eye-contact (that the atta is that sensation, no misconception that the atta is other than that sensation, and no misconception that 'that sensation is mine'. Bhikkhus, a bhikkhu has misconception about a certain thing (that the atta is that thing), has misconception in it (that the atta exists in that thing), has misconception in it (that atta is other than that thing, has misconception that 'that thing is mine'. That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves to be, and

who are attached to existence, take delight in existence only¹ ...p...

He should have no misconception about the tongue (that the atta is the tongue), no misconception in the tongue (that the atta exists in the tongue, no misconception that 'the tongue is mine'; he should have no misconception about tastes... about tongue-consciousness... about tongue-contact. He should have no misconception about pleasant unpleasant or indifferent sensation which arises due to tongue-contact, no misconception about pleasant, unpleasant or indifferent sensation (that the atta is that sensation), no misconception in pleasant, unpleasant, or indifferent sensation (that the atta exists in that sensation), no misconception about pleasant, unpleasant or indifferent sensation (that the atta is other than that sensation), no misconception that 'that sensation is mine'. Bhikkhus, a bhikkhu has misconception about a certain thing (that the atta is that thing), has no misconception in it (that the atta exists in that thing), has misconception that the atta is other than that thing, his misconception that 'that thing is mine'. That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves to be, and who are attached to existence, take delight in existences only...p...

He should have no misconception about the mind (that the atta is the mind), no misconception in the mind (that the atta exists in the mind), no misconception from the mind that the atta is other than the mind, no misconception that the mind is 'mine' ...no misconception about mind-consciousness... about mind-contact... He should have no misconception about pleasant, unpleasant or in-

1. See footnote to para 31.

different sensation which arises due to mind-contact (that the atta is that sensation), no misconception in pleasant, unpleasant or indifferent sensation which arises due to mind-contact (that the atta exists in the mind), no misconception in pleasant, unpleasant or indifferent sensation that the atta is other than the mind, no misconception that 'that the atta is mine', Bhikkhus, a bhikkhu has misconception about certain thing (that the atta is that thing), has no misconception in it (that the atta exists in the thing), has no misconception that the atta is other than that thing, has no misconception that 'that thing is mine.' That thing turns out to be something different from what he has thought it to be. Sentient beings who have the nature of being different from what they believe themselves, to be, and who are attached to existence, take delight in existence only...p...

Bhikkhus, whatever aggregates (khandhas) elements (dhātus) and sense-bases (āyatanas) there are, he has no misconception about them (that the atta exists in those things), no misconception from them that the atta is other than those things), no misconception that 'those things are mine'. As that bhikkhu has no misconception thus, he does not cling to anything in the world. Having no clinging, he has no longing (i.e., no craving). Having no longing, he attains in this very life the extinction of defilements. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization)'.

End of the Dutiya Ejā Sutta,
the eighth in this vagga.

9. PATHAMA DVAYA SUTTA

First Discourse on the Pairs of Dhammā

92. Bhikkhus, I shall now give a discourse on the pairs of dhammā. Listen to it. Now, what are the dhamma in pairs? They are the eye and visible objects, the ear and sound, the nose and odours, the tongue and tastes, the body and tangible objects, and the mind and mind-objects. These are called the pairs of dhamma.

"If someone were to say that he would set aside these pairs and would formulate a different set of pairs, his words would only be mere talk. If questioned on it, he would not only be unable to answer well, but would also get extremely exhausted. Why is this so? Bhikkhus, because it is impossible (to formulate a different set of pairs).

End of the Pathama Dvaya Sutta,
the ninth in this vagga.

10. DUTIYA DVAYA DHAMMA

Second Discourse on the Pairs of Dhammā

93. Bhikkhus, consciousness arises dependent on each pair of dhammā. Bhikkhus, how does consciousness arise dependent on a pair of dhammā? Dependent on the eye and visible objects, eye-consciousness arises. The eye is impermanent. It is subject to change. It turns out to be different (from what it is taken to be). Visible objects are impermanent, they are subject to change; they turn out to be different. The pair of dhammā which is of such nature is also unstable, subject to decay, impermanent, subject to change and turns out to be different. Eye-consciousness is impermanent; it is subject to change; it turns out

to be different. The cause and condition for the arising of eye-consciousness is impermanent, is subject to change and turns out to be different. Bhikkhus, how can eye-consciousness, which arises dependent on a condition which is impermanent, be permanent? Bhikkhus, the coming together and the meeting together and the harmonious conjunction of these three things is called 'eye-contact'. Eye-contact also is impermanent, subject to change and turns out to be different. The cause and condition for the arising of eye-contact is also impermanent, is subject to change and turns out to be different. Bhikkhus, how can eye-contact, which arises dependent on a condition which is impermanent, be permanent? Bhikkhus, when there is contact, there is sensation; when there is contact there is perception. These also are unstable, subject to decay, impermanent, subject to change and turn out to be different ...p...

Dependent on the tongue and tastes, tongue-consciousness arises. The tongue is impermanent; it is subject to change; it turns out to be different (from what it is taken to be). Tastes are impermanent; they are subject to change; they turn out to be different. The pair of dhammā which is of such nature is also unstable, subject to decay, impermanent, subject to change and turns out to be different. Tongue-consciousness is impermanent, it is subject to change; it turns out to be different. The cause and condition for the arising of tongue-consciousness is impermanent, is subject to change and turns out to be different. Bhikkhus, how can tongue-consciousness, which arises dependent on a condition which is impermanent, be permanent? Bhikkhu, the coming together, the meeting together and the harmonious conjunction of these three things is called tongue-contact. Tongue-contact is

also impermanent, subject to change and turns out to be different. The cause and condition for the arising of tongue-contact is also impermanent, is subject to change and turns out to be different. Bhikkhus, how can tongue-contact, which arises dependent on a condition which is impermanent, be permanent? Bhikkhus, when there is contact, there is sensation; when there is contact, there is volition; when there is contact, there is perception. These dhammā also are unstable, subject to decay, impermanent, subject to change and turns out to be different.

Dependent on the mind and mind-objects, mind-consciousness arises. The mind is impermanent; it is subject to change; it turns out to be different (from what it is taken to be). Mind-objects are impermanent; they are subject to change; they turn out to be different. The pair of dhammā which is of such nature is also unstable, subject to decay, impermanent, subject to change and turns out to be different. Mind to be different. The cause and condition for the arising of mind-consciousness is impermanent, is subject to change and turns out to be different. Bhikkhus, how can mind-consciousness, which arises dependent on a condition which is impermanent, be permanent? Bhikkhus, the coming together, the meeting together and the harmonious conjunction of these three things is called mind-contact. Mind-contact is also impermanent, is subject to change and turns out to be different. Bhikkhus, how can mind-contact, which arises dependent on a condition which is impermanent, be permanent?

Bhikkhus, when there is contact, there is sensation, when there is contact, there is volition; when there is contact, there is perception. These dhammā also are unstable, subject to decay, impermanent, subject to change

and turns out to be different. Bhikkhus, consciousness thus arises dependent on a pair of dhammā.

End of the Dutiya Dvaya Dhammā Sutta
the tenth in this vagga.

End of the Channa Vagga,
the fourth vagga in the Second Sub-division contain-
ing fifty suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(X) (V) SALA VAGGA

1. Adanta Agutta Sutta
2. Malukyaputta Sutta
3. Parihāna Dhamma Sutta
4. Pamāda Vihāri Sutta
5. Samvara Sutta
6. Samadhi Sutta
7. Patisallāna Sutta
8. Pathama Natumhāka Sutta
9. Dutiya Natumahāka Sutta
10. Udaka Sutta

(X) (V) SALA VAGGA

1. ADANTA AGUTTA SUTTA

Discourse on the Untamed and
Unrestrained Sense-bases

94. The Bhagavā was staying in Sāvattṭhī... (He said:) 'Bhikkhus, if the six sense-bases of contact are left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering. What are the six? Bhikkhus, if the eye, which is a sense-base of contact, is left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering...p... Bhikkhs, if the tongue, which is a sense-base of contact, is left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering...p... Bhikkhus, if the mind, which is a sense-base of contact, is left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering...p... Bhikkhus, if the mind, which is a sense-base of contact, is left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering. Bhikkhus, if these six sense-bases of contact are left untamed, unrestrained, unguarded and uncontrolled, there will be intense suffering.

Bhikkhus, if these six sense-bases of contact are kept well tamed, well restrained, well guarded and well controlled, there will be extreme happiness. What are the six? Bhikkhus, if the eye, which is a sense-base of contact is kept well tamed, well restrained, well guarded and well controlled, there will be extreme happiness...p... Bhikkhus, if the tongue, which is a sense-base of contact, is kept well tamed, well restrained, well guarded, and well controlled, there will be extreme happiness...p... Bhikkhus, if the mind, which is a sense-base of contact, is kept well tamed, well restrained, well guarded and well

controlled, there will be extreme happiness. Bhikkhus, if these six sense-bases of contact are kept well tamed, well restrained, well guarded and well controlled there will be extreme happiness. Thus said the Bhagavā...p... And then the Teacher uttered the following (in verse);

"Bhikkhus, sense-bases of contact are six.

In one who leaves them uncontrolled, suffering arises. Those who keep them controlled accompanied by conviction remain untouched by defilements. When pleasing or unpleasing visible objects are seen, one should get rid of attachment to pleasing visible objects and also one's mind should not be adversely affected by what is disagreeable.

When agreeable or disagreeable or both agreeable and disagreeable sounds are heard, one should not be unduly attached to the agreeable sound, one should get rid of frustration with the disagreeable sound and also one's frustration with the disagreeable sound, and also one's mind should not be adversely affected by what is disagreeable.

When a pleasing, fragrant odour or a foul, offensive odour is smelt, one should get rid of displeasure with the offensive odour and also one should not be carried away by desire for what is desirable.

When delicious and savoury flavour is tasted, or when sometimes an unsavoury flavour is tasted, one should not enjoy the savoury flavour with greed, and one should not show aversion to what is unsavoury.

When one comes into contact with what is pleasant, one should not be unmindful. When one comes

into contact with what is unpleasant, one should not be perturbed. One should have equanimity towards both pleasant and unpleasant contact. One should not yield to or reject anything.

Common worldlings with their mind defiled to prolong Saṃsāra (the round of rebirths) are enmeshed in the ills and sufferings of existence.

The wise bhikkhus eliminates all sensuous thoughts and directs his mind towards freedom from sense-desires. When the mind has thus been well cultivated regarding the six sense-objects, the mind of the person on coming, into contact with any sense-objects is not perturbed. Bhikkhus, those who have overcome attachment and hatred have reached the other shore of rebirth and death (i.e., Nibbāna).

End of the Adanta Agutta Sutta,
the first in this vagga.

2. MALUKYAPUTTA SUTTA

Discourse to the Venerable Mālukyaputta

95. During that time the Venerable Mālukyaputta approached the Bhagavā...p... Having sat in a suitable place, he addressed the Bhagavā in these words: "Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall seek solitary seclusion and remain directing my mind towards Nibbāna, with mindfulness and diligence"

"Mālukyaputta, if such a bhikkhu as you who is frail, old, aged, far gone in years and in the last stage of life asks for a brief instructing, what there shall I say to the young bhikkhus?"

"Venerable Sir, it is indeed true that I am frail. old, aged, far gone in years and in the last stage of life. However, may the Bhagavā teach me the dhamma in a brief manner; may the Sugata teach me the dhamma in a brief manner. I might be able to understand the meaning of the Bhagavā's teaching. I might be the heir to the Bhagavā's teaching"

"Mālukyaputta, what do you think of this? There are visible objects cognizable by eye-consciousness which you do not see, which you have not seen before, which you are not seeing at present, which you have no wish to see. Do you have desire or attachment or fondness for these visible objects?"

"No indeed, Venerable Sir."

There are sounds cognizable by ear-consciousness which you do not hear. which you have not heard before, which you are not hearing at present, which you have no wish to hear. Do you have any desire, or attachment, or fondness for these sounds?

"No indeed, Venerable Sir."

There are odours cognizable by nose-consciousness which you do not smell, which you have not smelt before. which you are not smelling at present, which you have no wish to smell. Do you have any desire, or attachment, or fondness for these odours?"

"No indeed, Venerable Sir."

There are tastes cognizable by tongue-consciousness which you do not taste, which you have not tasted before. which you are not tasting at present, which you have no wish to taste. Do you have any desire, or attachment, or fondness for these tastes?

"No indeed, Venerable Sir."

There are tangible objects cognizable by body-consciousness, which you do not touch, which you have not touched before, which you are not touching at present, which you have no wish to touch. Do you have any desire, or attachment, or fondness for these objects?

"No indeed, Venerable Sir."

There are mind-objects cognizable by mind-consciousness, which you do not cognize, which you have not cognized before, which you are not cognizing at present, which you have no wish to cognize. Do you have any desire, or attachment, or fondness for these mind-objects?

"No indeed, Venerable Sir."

In this matter, Mālukyaputta, in the sense-objects which can be seen, heard, experienced or cognized, you will merely be seeing what is seen, merely be hearing what is heard, merely be experiencing what is experienced, merely be cognizing what is cognized.

Mālukyaputta, in the sense-objects which can be seen, heard, experienced, or cognized, when you merely see what is seen, merely hear what is heard, merely experience what is experienced, or merely cognize what is cognized, then, Mālukyaputta, you will not have that (attachment, hatred or bewilderment). Mālukyaputta, when you do not have that (attachment, hatred, or bewilderment), then, Mālukyaputta, you will not be enmeshed in those (sense-objects). Mālukyaputta, when you are not enmeshed in those (sense-objects), then, Mālukyaputta, for you there will be no existence in this world or in the next world, or in either. This verily is the end of dukkha.

"Venerable Sir, this is how I understand the full meaning of the brief discourse given by the Bhagavā:

A person who takes in the pleasurable characteristics of a visible object on seeing it, loses his mindfulness and experiences strong attachment. He is obsessed by it. Sensation arising in him on account of that visible object increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

A person who takes in the pleasurable characteristics of a sound on hearing it loses his mindfulness and experiences strong attachment.

He is obsessed by it. Sensation arising in him on account of that sound increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

A person who takes in the pleasurable characteristics of an odour on smelling it loses his mindfulness and experiences strong attachment. He is obsessed by it. Sensation arising in him on account of that odour increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

A person who takes in the pleasurable characteristics of a taste on tasting it loses his mindfulness and experiences strong attachment. He is obsessed by it. Sensation arising in him on account of that taste increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

A person who takes in the pleasurable characteristics of a tangible object on coming into

contact with it loses his mindfulness and experiences strong attachment. He is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

A person who takes in the pleasurable characteristics of a mind-object on cognizing it loses his mindfulness and experiences strong attachment. He is obsessed by it. Sensation arising in him on account of that mind-object increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna.

On seeing a visible object, the person who is established in mindfulness does not take delight in it. He experiences no attachment. He is not obsessed by it. If he perceives the visible object and experiences the sensation (arising on account of that visible object) in this manner, dukkha ceases in him; it does not increase. He thus practises with mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

On hearing a sound, the person who is established in mindfulness does not take delight in it. He experiences no attachment. He is not obsessed by it. If he hears the sound and experiences the sensation (arising on account of the sound) in this manner, dukkha ceases in him; it does not increase. He thus practises with mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

On smelling an odour, the person who is established in mindfulness does not take delight in

it. He experiences no attachment. He is not obsessed by it. If he smells the odour and experiences the sensation (arising on account of the odour) in this manner, dukkha ceases in him. It does not increase. He thus practises with mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

On tasting a taste, the person who is established in mindfulness does not take delight in it. He experiences no attachment. He is not obsessed by it. If he tastes the taste and experiences the sensation (arising on account of the taste) in this manner, dukkha ceases in him. It does not increase. He thus practises with mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

On touching a tangible object, the person who is established in mindfulness has no craving for the tangible object. He is not obsessed and overcome by it. If he comes into contact with the tangible object and experiences the sensation (arising on account of the tangible object) in this manner, dukkha ceases in him. It does not increase. He thus practises with mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

On perceiving a mind-object, the person who is established in mindfulness does not take delight in it. He experiences no attachment. He is not obsessed by it. If he perceives the mind-object and experiences the sensation (arising on account of the mind object) in this manner, dukkha ceases in him. It does not increase. He thus practises with

mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna.

"Venerable Sir, this is how I understand the full meaning of the brief discourse given by the Bhagavā."

"Good, Good. Mālukyaputta! you understand well the full meaning of the brief discourse I have given you,"

A person, who takes in the pleasurable characteristics of a visible object on seeing it, loses his mindfulness and experiences strong attachment. He is obsessed by it. Sensation arising in him on account of that visible object increases. His mind is oppressed by covetousness and distress. The person who is thus accumulating dukkha is said to be far from Nibbāna...p...

On perceiving a mind-object, the person who is established in mindfulness does not take delight in it. He experiences no attachment. He is not obsessed by it. If he perceives the mind-object and experiences the sensation (arising on account of the mind-object) in this manner, dukkha ceases in him. It does not increase. He thus practises mindfulness in this manner. He who thus diminishes dukkha is said to be close to Nibbāna."

"Mālukyaputta, thus should you take the full meaning of this brief discourse I have given you.

Thereupon, pleased and delighted with what the Bhagavā said, the Venerable Mālukyaputta rose from his seat, made obeisance to the Bhagavā and departed respectfully. Then the Venerable Mālukyaputta, dwelling alone in seclusion, vigilant and zealous, directed his mind to Nibbāna, and soon attained, on his own in this very life, by virtue of Magga Insight, the fruit of the Noblest

and the most Supreme arahatship, which is the ultimate goal for which men of good families renounce hearth and home to lead the homeless life. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization). Then the Venerable Mālukyaputta became one among the arahats.

End of the Mālukyaputta Sutta,
the second in this vagga.

3. PARIHĀNA DHAMMA SUTTA

Discourse on the Nature of Decline

96. Bhikkhus, I shall now expound a discourse to you what is decline, what is non-decline and the six factors which are to be overcome. Listen to it. Bhikkhus, how does decline come about? Bhikkhus, in this Teaching, when a bhikkhu sees a visible object with his eye, there arise in him evil demeritorious factors which are frantic thoughts and are fetters.

"If the bhikkhu tolerates that and does not discard, eradicate, get free of and prevent the recurrence of that, bhikkhus, the bhikkhu should realize: ' There is in me decline of meritorious factors; the Bhagavā has indeed said that this is decline of demeritorious factors ...p...

And again, bhikkhus, when a bhikkhu tastes a taste with his tongue there arise...p... And again, bhikkhus, when a bhikkhu cognizes a mind-object with his mind, there arise in him evil demeritorious factors which are frantic thoughts and are fetters.

If the bhikkhu tolerates that and does not discard, eradicate, get free of, and prevent the recurrence of that, bhikkhus, the bhikkhu should realize: ' There is in me

decline of meritorious factors; the Bhaganā has indeed said that this is decline (of meritorious factors). Bhikkhus, in this way decline comes about.

Bhikkhus, how does non-decline come about? Bhikkhus, in this Teaching, when a bhikkhu sees a visible object with his eye, there arise in him evil demeritorious factors which are frantic thoughts and are fetters. If the bhikkhu does not tolerate that and discards, eradicates, gets free of and prevents the recurrence of that, bhikkhus, the bhikkhu should realize: 'There is in me non-decline of meritorious factors; the Bhagavā indeed has said that this is non-decline (of meritorious factors).'...p...

And again, bhikkhus, when a bhikkhu tastes a taste with his tongue there arise...p... And again, bhikkhus, when a bhikkhu cognizes a mind-object with his mind, there arise evil demeritorious factors which are frantic thoughts and are fetters.

If the bhikkhu does not tolerate that, and discards, eradicates, gets free of and prevents the recurrence of that, bhikkhus, the bhikkhu should realize: 'There is in me non-decline of meritorious factors. The Bhagavā has indeed said that this is non-decline (of meritorious factors). Bhikkhus, in this way, non-decline comes about.

Bhikkhus, what are the six factors to be overcome? Bhikkhus, in this Teaching when a bhikkhu sees a visible object with his eye, if evil demeritorious factors which are frantic thoughts and are fetters do not arise in him, bhikkhus, the bhikkhu should realize: 'I have overcome this sense-base (i.e., visible object); The Bhagavā has indeed said that this is to be overcome'...p... And again bhikkhus, when a bhikkhu cognizes a mind-object with his mind, if evil demeritorious factors, which are

frantic thoughts and are fetters do not arise in him, bhikkhus, the bhikkhus should realize: 'I have overcome this sense-base (i.e., mind-object); the bhagavā has indeed said that this is to be overcome.' Bhikkhus, these are said to be the six factors to be overcome.

End of the Parihāna Dhamma Sutta,
the third in this vagga.

4. PAMĀDA VIHĀRI SUTTA

Discourse on One Who Remains Unmindful

97. Bhikkhus. I shall expound to you on one who remains unmindful and on one who remains mindful. Listen to it. Bhikkhus, in what way is a person one who remains unmindful? Bhikkhus, the mind of a person who does not control the eye faculty is tarnished by visible objects cognizable by eye-consciousness. In a person whose mind is so tarnished there is no joy. When there is no joy, there is no delightful satisfaction. When there is no delightful satisfaction, there is no serenity. When there is no serenity, there is suffering. The mind of a person who is suffering is without concentration. For a person whose mind is unsettled, there can be no tranquillity and insight meditation. A person who is not engaged in tranquillity and insight meditation is counted as one who remains unmindful...p...

Bhikkhus, the mind of a person who does not control the tongue faculty is tarnished by tastes cognizable by tongue-consciousness. In a person whose mind is so tarnished ...p...is counted as one who remains unmindful...p... Bhikkhus, the mind of a person who does not control the mind-faculty is tarnished by mind-objects cognizable by mind-consciousness. In a person

whose mind is so tarnished there is no joy. When there is no joy, there is no delightful satisfaction. When there is no delightful satisfaction, there is no serenity. When there is no serenity, there is suffering. The mind of a person who is suffering is without concentration. For a person whose mind is unsettled there can be no tranquillity and insight meditation. A person who is not engaged in tranquillity and insight meditation is counted as one who remains unmindful. Bhikkhus, in this way is a person who remains unmindful.

Bhikkhus, in what way is a person one who remains mindful? Bhikkhus, the mind of a person who controls the eye-faculty is not tarnished by visible objects cognizable by eye-consciousness. In a person whose mind is not tarnished, there is joy. When there is joy, there is delightful satisfaction. When there is delightful satisfaction, there is serenity of the body. When there is serenity of the body, one abides in happiness. The mind of a person who has happiness gains concentration. For a person whose mind is settled there can be tranquillity and insight meditation. A person who is engaged in tranquillity and insight meditation is counted as one who remains mindful ...p... Bhikkhus, the mind of a person who controls the tongue-faculty is not tarnished by tastes cognizable by tongue-consciousness ...p... is counted as one who remains mindful. Bhikkhus, the mind of a person who controls the mind-faculty is not tarnished by mind-objects cognizable by mind-consciousness. In a person whose mind is not tarnished, there is joy. When there is joy, there is delightful satisfaction. When there is delightful satisfaction, there is serenity of the body. When there is serenity of the body, one abides in happiness, The mind of a person who has happiness gains concentration.

For a person whose mind is settled there can be tranquillity and insight meditation. A person who is engaged in tranquillity and insight meditation is counted as one who remains mindful. Bhikkhus, in this way is a person one who remains mindful.

End of the Pamāda Vihāri Sutta,
the fourth in this vagga.

5. SAMVARA SUTTA

Discourse on Restraint

98. Bhikkhus, I shall expound to you on restraint and lack of restraint. Listen to it. Bhikkhus, how does lack of restraint come about? Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, bhikkhus, the bhikkhu should realize: 'There is in me decline of meritorious factors; the Bhagavā has indeed said that this is decline (of meritorious factors)...p... Bhikkhus, there are tastes cognizable by tongue-consciousness...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If the bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, bhikkhus, the bhikkhu should realize; " There is in me decline of meritorious factors; the Bhagavā has indeed said that this is decline (of meritorious factors). Bhikkhus, in this way comes about lack of restraint.

Bhikkhus, how does restraint come about? Bhikkhus, there are visible objects cognizable by eye-consciousness

which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. If a bhikkhu does not revel in them, does not speak about them with joy; and does not get absorbed in them, bhikkhus, the bhikkhu should realize; 'There is in me non-decline of meritorious factors; the Bhagava has indeed said that this is non-decline (of meritorious factors) ...p... Bhikkhus, there are tastes cognizable by tongue-consciousness...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy, and does not get absorbed in them, bhikkhus, the bhikkhu should realize; 'There is in me non-decline of meritorious factors; the Bhagavā has indeed said that this is non-decline (of meritorious factors).' Bhikkhus, in this way comes about restraint.

End of the Samvara Sutta,
the fifth in this vagga.

6. SAMĀDHI SUTTA.

Discourse on Concentration

99. Bhikkhus, cultivate concentration. Bhikkhus, a bhikkhu who has concentration understands fundamentally and truly; what does he understand fundamentally and truly? He understands fundamentally and truly: 'the eye is impermanent'. He understands fundamentally and truly: 'visible objects are impermanent'. He understands fundamentally and truly: 'eye-consciousness is impermanent'. He understands fundamentally and truly: 'eye-consciousness is impermanent'. He understands fundamentally and truly: 'eye-contact is impermanent'. He understands fundamentally and truly: pleasant, unpleasant or indifferent

sensation which arises due to eye-contact is impermanent ...p... He understands fundamentally and truly: 'the mind is impermanent' ...mind-objects... mind-consciousness... mind-contact... He understands fundamentally and truly 'pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent'. Bhikkhus, cultivate concentration. Bhikkhus, a bhikkhu who has concentration understands fundamentally and truly.

End of the Samādhī Sutta,
the sixth in this vagga.

7. PATISALLĀNA SUTTA

Discourse on Solitary Seclusion

100. Bhikkhus, practise meditation in solitary seclusion. Bhikkhus, a bhikkhu who practises meditation in solitary seclusion understands fundamentally and truly. What does he understand fundamentally and truly? He understands fundamentally and truly 'the eye is impermanent' He understands fundamentally and truly 'visible objects are impermanent'. He understands fundamentally and truly 'eye-consciousness is impermanent'. He understands fundamentally and truly 'eye-contact is impermanent'. He understands fundamentally and truly: 'pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent'. Bhikkhus, cultivate concentration. Bhikkhus, a bhikkhu who has concentration understands fundamentally and truly.

End of the Patisallāna Sutta,
the seventh in this vagga.

8. PATHAMA NATUMHĀKA SUTTA

First Discourse on What is Not Yours

101. Bhikkhus, abandon what is not yours; abandoning it will be for your own welfare and happiness. What, bhikkhus, is not yours? The eye, bhikkhus is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Visible objects are not yours. Abandon (craving for) them; abandoning them will be for your own welfare and happiness. Eye-consciousness is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Eye-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. The pleasant, unpleasant or indifferent sensation which arises due to eye-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness...p...

"The tongue is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Tastes are not yours. Abandon them; abandoning them will be for your own welfare and happiness. Tongue-consciousness is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Tongue-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. The pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness...p...

"The mind is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Mind-objects are not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Mind-consciousness is not yours. Abandon

(craving for) it; abandoning it will be for your own welfare and happiness. Mind-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. The pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness.

Bhikkhus, for example, in this Jetavana Monastery there are grass, pieces of wood, branches and leaves. People might carry them away or burn them, do with them as they please. Would it then occur to you: 'People are carrying us away, burning us, and doing what they please with us?'

"No, Venerable Sir."

"Why is that not so?"

"It is because, Venerable Sir, these things are neither ourselves nor ours".

Similar, bhikkhus, the eye is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Visible objects are not yours... Eye-consciousness... Eye-contact... Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is not yours. Abandon it; abandoning it will be for your own welfare and happiness."

End of the Pathama Natumhāka Sutta,
the eighth in this vagga.

9. DUTIYA NATUMHĀKA SUTTA

Second Discourse on What is not yours

102. Bhikkhus, abandon what is not yours. Abandoning it will be for your own welfare and happiness. What,

bhikkhus, is not yours? The eye, bhikkhus, is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Visible objects are not yours. Abandon (craving for) them; abandoning them will be for your own welfare and happiness. Eye-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Eye-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness...p...Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness.

Bhikkhus, abandon what is not yours. Abandoning it will be for your own welfare and happiness.

End of the Dutiya Natumhāka Sutta,
the ninth in this vagga.

10. UDAKA SUTTA

Discourse delivered to Venerable Udaka

103. Bhikkhus, Udaka, the son of Rāma, claims thus: 'I am a real sage. I am the real conqueror of all the ills and sufferings of existence. I have really dug out the root of the ills and sufferings of existence. which has never been uprooted before. 'Bhikkhus, Udaka, the son of Rāma, is not a sage. Yet, he claims that he is a sage. He is not the conqueror of all the ills and sufferings of existence. Yet, he claims that he is the conqueror of all the ills and sufferings of existence. He has not dug out the root of the ills and sufferings of existence.

As a matter of fact, bhikkhus, only a bhikkhu in this Teaching may rightly claim, if he so wishes, thus: "I am a real sage. I am the real conqueror of all the ills and

sufferings of existence. I have dug out the root of the ills and sufferings of existence, which has never been uprooted before."

Bhikkhu, how is a bhikkhu a sage? Bhikkhus, a bhikkhu who understands fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of, and the way of escape from the six sense-bases of contact is a sage. Bhikkhus, in this way is the bhikkhu a sage.

Bhikkhu, how is a bhikkhu the conqueror of all the ills and sufferings of existence? Bhikkhus, when a bhikkhu knows fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of, and the way of escape from the six sense-bases of contact, he has no attachment to anything and is free of defilements, Bhikkhus, in this way is the bhikkhu the conqueror of all the ills and sufferings of existence.

Bhikkhus, how does a bhikkhu become one who has dug out the root of the ills and sufferings of existence, which has never been uprooted before? Bhikkhus, "the ills and sufferings of existence" is the name of this body which comes into being, dependent on the Four Primary Elements procreated by father and mother, which grows on rice and barley bread, which has the nature of impermanence, which required from birth (the tender care of) rubbing with ointment and kneading, which is subject to breaking out and disintegrating. Bhikkhus, 'the root of the ills and sufferings of existence' is the name of craving (*tanha*). Bhikkhus, when the bhikkhu has got rid of Craving, he has completely cut off its root, has made it like a palm-tree stump, has rendered it incapable of coming into being again and has made it impossible to arise in the future. Bhikkhus, in this way the bhikkhu is

one who has dug out the root of the ills and sufferings of existence which has never been uprooted before.

"Bhikkhus Udaka, the son of Rāma, claims 'I am a real sage. I am the real conqueror of all the ills and sufferings of existence. I have really dug out the root of the ills and sufferings of existence which has never been uprooted before.' Bhikkhus, Udaka, the son of Rāma, is not a sage. Yet, he claims that he is a sage. He has not conquered all the ills and sufferings of existence. He has not really dug out the root of the ills and sufferings of existence. Yet, he claims that he has dug out the root of the ills and sufferings of existence.

"As a matter of fact, bhikkhus, only a bhikkhu in this Teaching may rightly claim, if he so wishes, thus: 'I am a real sage. I am a real conqueror of all the ills and sufferings of existence. I have dug up the root of the ills and sufferings of existence which has never been uprooted before.

End of the Udaka Sutta, the tenth in this vagga.

End of the Sala Vagga,

the fifth vagga in the Second

Sub-division containing fifty-one suttas.

End of the Second Sub-division.

Namo tassa bhagavato arahato sammā sambuddhassa

(XI) (i) YOGAKKHEMI VAGGA

1. Yogakkhemi Sutta
2. Upādāya Sutta
3. Dukkhasamudaya Sutta
4. Loka Samudaya Sutta
5. Seyyohamasami Sutta
6. Samyojaniya Sutta
7. Upādāniya Sutta
8. Ajjhattikāyatanaparijanana Sutta
9. Bahirāyatanaparijānana Sutta
10. Upassuti Sutta

(XI) (I) YOGAKKHEMI VAGGA

1. YOGAKKHEMI SUTTA

Discourse on One who is free from Bondage

104. The Bhagavā was staying in Sāvatthī. "Bhikkhus, I shall expound to you on one who is free from bondage (of defilement) and the factors leading to that freedom. Listen to it. Bhikkhus, who is one that is free from bondage and what are the factors leading to that freedom?"

Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. The Tathāgata has done away with these visible objects; he has completely cut off their roots, made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future; he urges striving for getting rid of these visible objects. The Tathāgata is therefore called one who is free from bondage...p...

Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. The Tathagata has done away with these visible objects; he has completely cut off their roots, made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future; he urges striving for getting rid of these mind-objects. The Tathāgata is therefore called one who is free from bondage. Bhikkhus, this is one who is free from bondage and these are the factors leading to that freedom.

End of the Yogakkhemi Sutta,
the first in this vagga.

2. UPĀDĀYA SUTTA

Discourse on Dependence

105. Bhikkhus, what being present and dependent on what, cause the arising of happiness or suffering in one?

"Venerable Sir, for us the Bhagavā is the source of the teachings."

Bhikkhus, if there is the eye, dependent on the eye, happiness or suffering arises in one...p... If there is the mind, dependent on the mind, happiness or suffering arises in one.

'Bhikkhus, what do you think of this? Is the eye permanent or impermanent?'

"Impermanent, Venerable Sir."

The eye which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Without depending on that which is impermanent, painful and subject to change, will it be possible for happiness or suffering to arise in one?"

"No indeed, Venerable Sir."

"Is the tongue permanent or impermanent?"

"Impermanent, Venerable Sir."

"Is the tongue which is impermanent, painful, or pleasant?"

"Painful, Venerable Sir."

"Without depending on that which is impermanent, painful and subject to change, will it be possible for happiness or suffering to arise in one?"

"No indeed, Venerable Sir."...p...

"Is the mind permanent or impermanent?"

"Impermanent, Venerable Sir."

"the mind which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Without depending on that which is impermanent, painful and subject to change, would it be possible for happiness or suffering to arise in one?"

"No indeed, Venerable Sir."

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye...p... disgusted with the mind. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Upādāya Sutta,
the second in this vagga.

3. DUKKHASAMUDAYA SUTTA

Discourse on the cause of the arising of Dukkha

106. Bhikkhus, I shall expound on the cause of the arising and the disappearance of dukkha. Listen to it. Bhikkhus, the cause of what is the arising of dukkha? Eye-consciousness arises dependent on the eye and visible objects. With the coming together of these three (the eye, visible objects and eye-consciousness) contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. This is the cause of the arising of dukkha...p... Tongue-consciousness arises dependent

on the tongue and tastes. With the coming together of these three contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. This is the cause of the arising of dukkha...p... Mind-consciousness arises dependent on mind and mind-objects. With the coming together of these three contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. This is the cause of the arising of dukkha.

Bhikkhus, what is the disappearance of dukkha? Eye-consciousness arises dependent on the eye and visible objects. With the coming together of these three contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Only with the complete cessation of craving through Arahata Magga, clinging ceases. With the cessation of clinging, bhava (kamma actions causing further existence) ceases. With the cessation of bhava, rebirth takes place. With the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way the cessation of the entire mass of dukkha ceases. This is the disappearance of dukkha...p... Tongue-consciousness arises dependent on the tongue and tastes...p... Mind-consciousness arises dependent on mind and mind-objects. With the coming together of these three (the mind, mind objects and mind-consciousness) contact arises. Dependent on contact, sensation arises. Dependent on sensation craving arises. Only with the complete cessation of craving through Arahatta Magga clinging ceases. With the cessation of clinging, (bhava) ceases. With the cessation of bhava, rebirth ceases. With the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way the cessation of the entire mass

of dukkha comes about. This, bhikkhus, is the disappearance of dukkha.

End of the Dukkhasamudaya Sutta,
the third in this vagga.

4. LOKA SAMUDAYA SUTTA

Discourse on the cause of the arising of Loka

107. Bhikkhus, I shall expound on the cause of the arising of Loka and on the disappearance of Loka (i.e., the twelve sense-bases). Listen to it. Bhikkhus, what is the cause of the arising of Loka? Eye-consciousness arises dependent on the eye and visible objects. With the coming together of these three (the eye, visible objects and eye-consciousness) contact arises. Dependent on contact, sensation arises. Dependent on sensation craving arises. Dependent on craving, clinging arises. Dependent on clinging, (Kamma actions causing further existence) arises. Dependent on bhava, rebirth takes place. Dependent on rebirth, ageing, death, grief, lamentation, pain, distress and despair come about. Bhikkhus, this is the cause of the arising of 'Loka'...p...

Tongue-consciousness arises dependent on the tongue and tastes ...p... Mind-consciousness arises dependent on the mind and mind-objects. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Dependent on craving, clinging arises. Dependent on clinging, bhava arises. Dependent on bhava, rebirth takes place. Dependent on rebirth, ageing, death, grief, lamentation, pain, distress and despair come about. Bhikkhus, this is the cause of the arising of 'Loka'

Bhikkhus, what is the disappearance of Loka? Eye-consciousness arises dependent on the eye and visible objects. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Only with the complete cessation of craving through Arahatta Magga, clinging ceases. With the cessation of clinging, bhava ceases. With the cessation of bhava, rebirth ceases. With the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way the cessation of the entire mass of dukkha comes about. Bhikkhus, this is the disappearance of Loka...p... Tongue-consciousness arises dependent on the tongue and taste...p... Mind-consciousness arises dependent on the mind and mind-objects. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Only with the complete cessation of craving through Arahatta Magga, clinging ceases. With the cessation of clinging...p...In this way the cessation of the entire mass of dukkha comes about. Bhikkhus, this is the disappearance of Loka.

End of the Loka Samudaya Sutta,
the fourth in this vagga.

5. SEYYOHAMASAMI SUTTA

Discourse on 'I am Superior'

108. Bhikkhus, what being present, depending on what, adhering to what wrong view, is there the attitude 'I am superior' 'I am equal'; or 'I am inferior'?

"Venerable Sir, for us the Bhagavā is the source of the teachings."

Bhikkhus, the eye being present, depending on the eye, adhering to wrong view regarding the eye, there is the attitude 'I am superior', 'I am equal' or 'I am inferior' ...p... The tongue being present ...p... The mind being present...p... depending on the mind, adhering to wrong view regarding the mind, there is the attitude 'I am superior', 'I am equal' or 'I am inferior'.

Bhikkhus, what do you think of this? Is the eye permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Without depending on that which is impermanent, painful and subject to change, would it be possible to have the attitude 'I am superior', 'I am equal' or 'I am inferior'?

"No indeed, Venerable Sir."...p...

Is the tongue, permanent or impermanent?

"Impermanent, Venerable Sir."...p...

That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

Without depending on that which is impermanent, painful and subject to change, would it be possible to have the attitude 'I am superior', 'I am equal', or 'I am inferior'?

"No indeed, Venerable Sir."

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye...p... disgusted also with the mind. On being disgusted(thus), he

becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practise of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).

End of the Seyyohamasami Sutta,
the fifth in this vagga.

6. SAMYOJANIYA SUTTA

Discourse on the Causes of the Arising of Fetters

109. Bhikkhus, I shall expound on the causes of the arising of fetters, and on fetters. Listen to it, Bhikkhus, what are the causes of the arising of fetters and what is a fetter? Bhikkhus, the eye is the cause of the arising of fetters. The sensual attachment to the eye is a fetter...p... The tongue is the cause of the arising of fetters...p... The mind is the cause of the arising of fetters. The sensual attachment to the eye is a fetter. Bhikkhus, these are called the causes of the arising of fetters; and this (sensual attachment) is the fetter.

End of the Samyojaniya Sutta.
the sixth in this vagga.

7. UPĀDĀNIYA SUTTA

Discourse on the Causes of the Arising of Clinging

110. Bhikkhus, I shall expound on the causes of the arising of clinging and on clinging. Listen to it. Bhikkhus, what are the cause of the arising of clinging and what is clinging? Bhikkhus, the eye is the cause of the arising of clinging...The sensual attachment to the eye is clinging ...p... The tongue is the cause of the arising of clinging

...p... The mind is the cause of the arising of clinging. The sensual attachment to the mind is clinging. Bhikkhus, these are called the causes of the arising of clinging and this (sensual attachment) is clinging.

End of the Upādāniya Sutta.

the seventh in this vagga.

8. AJJHATTIKĀYATANAPARIJĀNANA SUTTA

Discourse on the perfect understanding of internal sense-bases

111. Bhikkhus, so long as the eye is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it and so long as (craving for) it has not been abandoned, it is not possible to eradicate dukkha ...p... The ear ...p... The nose ...p... The tongue ...p... The body ...p... so long as the mind is not known truly and well, not understood perfectly, so long as there is no freedom from attachment to it and so long as (craving for) it has not been abandoned, it is not possible to eradicate dukkha.

Bhikkhus, when the eye is known truly and well, understood perfectly, when there is freedom from attachment to it and when (craving for) it has been abandoned, it is possible to eradicate dukkha...p... The tongue...The body... When the mind is known truly and well, understood perfectly, when there is freedom from attachment to it, and when (craving for) it has been abandoned, it is possible to eradicate dukkha.

End of the Ajjahattikāyatanaparijānana Sutta,

the eighth in this vagga.

9. BĀHIRĀYATANAPARIJĀNANA SUTTA

Discourse on the perfect understanding of external
sense-bases

112. Bhikkhus, so long as the visible objects are not known truly and well, not understood perfectly, so long as there is no freedom from attachment to them and so long as craving for these has not been abandoned, these are not possible to eradicate dukkha...p...sounds...odours...tastes...tangible objects...so long as the visible objects are not known truly and well, not understood perfectly, so long as there is no freedom from attachment to them and so long as craving for these has not been abandoned, these are not possible to eradicate dukkha.

Bhikkhus, when visible objects are known truly and well, understood perfectly, when there is freedom from attachment to them and when craving for these has been abandoned, it is possible to eradicate dukkha...p... Sounds... Odours... Tastes... Tangible objects... So long as the visible objects are not known truly and well, not understood perfectly, so long as there is no freedom from attachment to them and so long as craving for these has not been abandoned, these are not possible to eradicate dukkha

End of the Bāhirāyatanaparijānana Sutta,
the ninth in this vagga.

10. UPASSUTI SUTTA

Upassuti Discourse

113. At one time, the Bhagavā was residing at the brick monastery in Nātika village. During that time, the Bhagavā while abiding in solitary seclusion, uttered this exposition of doctrine: "Dependent on the eye and visible objects,

eye-consciousness arises. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Dependent on craving, clinging arises. Dependent on clinging, bhava (kama actions causing further existence) arises. Dependent on bhava, rebirth takes place. Dependent on rebirth, ageing, death, grief, lamentation, pain, distress and despair come about. In this way occurs the arising of the entire mass of dukkha...Dependent on the tongue and tastes...p...Dependent on mind and mind-objects, mind-consciousness arises. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Dependent on craving, clinging arises. Dependent on clinging bhava (kamma actions causing further existence) arises. Dependent on bhava, rebirth takes place. Dependent on rebirth, there come about ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of the entire mass of dukkha.

"Dependent on the eye and visible objects, eye-consciousness arises. With the coming together of these three, contact arises. Dependent on contact, sensation arises. Dependent on sensation, craving arises. Only with the complete cessation of craving, through Arahatta Magga, clinging ceases. With the cessation of Clinging, bhava (kamma actions causing further existence) ceases. With the cessation of bhava, rebirth ceases. With the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way the cessation of the entire mass of dukkha ...p...Dependent on the tongue and tongue-consciousness...p...Dependent on mind and mind-objects, mind-consciousness arises. With the coming together of these three, contact arises. Dependent on con-

tact, sensation arises. Dependent on sensation, craving arises. Only with the complete cessation of craving, through Arahatta Magga, clinging ceases. With the cessation of clinging...p...In this way occurs the cessation of the entire mass of dukkha.

At that time a bhikkhu, was standing within hearing distance of the Bhagavā. The Bhagavā saw that bhikkhu, and he said thus: 'Bhikkhus, did you hear this exposition of doctrine. "Yes, Venerable Sir." "Bhikkhu, learn this exposition of doctrine. Bhikkhu, study this exposition of doctrine thoroughly. Bear this exposition of doctrine in your mind. Bhikkhu, this exposition of doctrine is conducive to welfare; This exposition of doctrine is the initial step in the practice of Purity.

End of the Upassuti Sutta,
the tenth in this vagga.

End of the Yogakkhemi Vagga,
the first vagga in the third Sub-division,
containing fifty-two suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(XII) (ii) LOKAKĀMAGUṆA VAGGA

1. Pathama Mārapāsa Sutta
2. Dutiya Mārapāsa Sutta
3. Lokantagamana Sutta
4. Kamaguna Sutta
5. Sakka Pañña Sutta
6. Pancasikha Sutta
7. Sariputta Saddhivihārika Sutta
8. Rāhulovāda Sutta
9. Saṃyojaniya Dhamma Sutta
10. Upādāniya Dhamma Sutta

(XII) (II) LOKAKĀMAGUNA VAGGA

1. Pathama Mārapāsa Sutta

First Discourse on Māra's Snare

114. Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, this bhikkhu is said to be one who has got into the house of Māra, one who is under Māra's power and one who is caught in the noose of Māra. That bhikkhu is bound with the bonds of Māra and is subject to whatever the Evil One wishes to do with him ...p...

"Bhikkhus, there are tastes, cognizable by tongue-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, this bhikkhu is said to be one who has got into the house of Māra, one who is under Māra's power and one who is caught in the noose of Māra. That bhikkhu is bound with the bonds of Māra ...p...

"Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, this bhikkhu is said to be one who got into the house of Māra, one who is under Māra's power and one who is caught in the noose of Māra. That bhikkhu is bound with the bonds of Māra and is subject to whatever the Evil One wishes to do with him...p...

"Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, bhikkhus, this bhikkhu is said to be one who has not got into the house of Māra, one who is not under Māra's power and one from whom the noose of Māra has been taken off. That bhikkhu is free of Māra's bonds and is no longer subject to the wishes of the Evil One...p...

Bhikkhus, there are tastes cognizable by tongue-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, bhikkhus, this bhikkhu is said to be one who has not got into the house of Māra, one who is not under Māra's power and one from whom the noose of Māra has been taken off. That bhikkhu is free of Māra's bonds and is no longer subject to the wishes of the Evil One ...p...

Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, bhikkhus, this bhikkhu is said to be one who has not got into the house of Māra, one who is not under Māra's power and one from whom the noose of Māra has been taken off. That bhikkhu is free of Māra's bonds and is no longer subject to the wishes of the Evil One ...p...

End of the Pathama Mārapāsa Sutta,
the first in this vagga.

2. DUTIYA MĀRAPĀSA SUTTA

Second Discourse on Māra's Snare

115. Bhikkhus, there are visible objects, cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, this bhikkhu is said to be one bound by visible objects cognizable by eye-consciousness, one who has got into the house of Māra, one who is under Māra's power and one who is caught in the noose of Māra. That bhikkhu is bound with the bonds of Māra and is subject to whatever the Evil One wishes to do with him ...p...

Bhikkhus, there are tastes cognizable by tongue-consciousness which are ...p... Bhikkhus, there are mind-object cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, this bhikkhu is said to be bound by visible objects cognizable by mind-consciousness, one who has got into the house of Māra, one who is under Māra's power and one who is caught in the noose of Māra. That bhikkhu is bound with the bonds of Māra and is subject to whatever the Evil One wishes to do with him...p...

Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, bhikkhus, this bhikkhu is said to be one not bound by visible objects cognizable by mind-consciousness, one who has not got into the house of Māra, one who is not

under Māra's power and one from whom the noose of Māra has been taken off. That bhikkhu is free of Māra's bonds and is no longer subject to the wishes of the Evil One ...p...

Bhikkhus, there are tastes, cognizable by tongue-consciousness which are ...p... Bhikkhus, there are mind-objects, cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, bhikkhus, this bhikkhu is said to be one who is free of visible objects cognizable by mind-consciousness, one who has not got into the house of Māra, one who is not under Māra's power and one from whom the noose of Māra has been taken off. That bhikkhu is free of Māra's bonds and is no longer subject to the wishes of the Evil One.

End of the Dutiya Mārapāsa Sutta,
the second in this vagga.

3. LOKANTAGAMANA SUTTA

Discourse on Going to the End of the World

116. Bhikkhus, I do not say that one can know, see or get to the end of the world(loka) by going there; Nor, bhikkhus, do I say that without getting to the end of the world(loka) one can make an end of dukkha. After saying these words, the Bhagavā rose from his seat and entered the monastery.

Then soon after the Bhagavā had left, it occurred to those bhikkhus thus: "Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in

detail: 'Bhikkhus I do not say that one can know, see or get to the end of the world by going there; nor, bhikkhus. do I say that without getting to the end of the world, one can make an end of dukkha.' Who might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā."

Then it occurred to those bhikkhus thus: "The Venerable Ānanda is praised by the Teacher himself and is revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we were to approach the Venerable Ānanda and ask him for a full explanation of the meaning of this (exposition)."

Then those bhikkhus approached the Venerable Ānanda and exchanged greetings with him. After saying courteous and meaningful words of greeting, they sat in a suitable place. Having sat in a suitable place they said to the Venerable Ānanda thus: "Friend Ānanda, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, I do not say that one can know, see or get to the end of the world by going there; nor do I say that without getting to the end of the world, one can make an end of dukkha.' 'Friend, soon after the Bhagavā had left, it occurred to us thus: 'Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, I do not say that, I can know, see or get to the end of the world by going there; nor do I say that without getting to the end of the world, one can make an end of dukkha.' Who

might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā?

"Friends, then it occurred to us, thus, 'Friends, the Venerable Ānanda is praised by the Teacher himself and is revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we were to approach the Venerable Ānanda and ask him for a full explanation of the meaning of this (exposition).' May the Venerable Ānanda explain the exposition in full."

"Friends, it is as if a man desiring to get heartwood, seeking heartwood and wandering in search of heartwood, were to think that he should look for heartwood in the branches and foliage of the standing great tree which has heartwood, passing over the root and the trunk; even so though you the venerable ones were in the presence of the teacher, you think that you should ask us the meaning, disregarding (lit. going beyond) the Bhagava. Indeed, friends, the Bhagava knows what should be known and sees what should be seen. He is the very eye; he is indeed the embodiment of knowledge; he is indeed the embodiment of the Doctrine; he is indeed the Noblest. He expounds the Truth; he proclaims the Truth; he elucidates the meaning of the Truth; he is indeed the 'giver' of Deathlessness (Nibbāna); He is indeed the Lord of the Dhamma; He is indeed the Tathāgata, who follows the path of the previous Buddhas and teaches in the same way. This is the time you should ask the Bhagavā for the meaning. You should bear in mind the meaning as explained by the Bhagavā to you.

"Friend Ānanda, certainly the Bhagavā knows what should be known and sees what should be seen. He is the very eye; He is indeed the embodiment of the Doctrine; he is indeed the noblest; he expounds the Truth; he proclaims the Truth; he elucidates the meaning of the Truth; he is indeed the 'giver' of Deathlessness (Nibbāna); he is indeed the Lord of the Dhamma; he is indeed the Tathāgata who follows the path of the previous Buddhas and teaches in the same way. This is the time we should ask the Bhagavā for the meaning. We should bear in mind the meaning as explained by the Bhagavā to us."

"However, the Venerable Ānanda, is praised by the Bhagavā and revered by wise companions in the practice of the dhamma. The Venerable Ānanda has the ability to explain in full the meaning of this brief exposition which the Bhagavā has left unelaborated. May the Venerable Ānanda enlarge upon it in detail if it is not too burdensome."

"In that case, friends, listen and pay good attention. I shall speak."

"Very well, friends" replied those bhikkhus to the Venerable Ānanda.

Then Venerable Ānanda said thus: "Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition to you without enlarging upon its significance in detail: 'Bhikkhus I do not say that one can know, see or get to the end of the world, by going there; nor bhikkhus, do I say that without getting to the end of the world, one can make an end of dukkha.' Friends, the meaning in detail of this brief exposition which the Bhagavā has given without making elaboration, I understand.

"Friends, in the world a certain thing is taken and thought of as the world; this, in the instruction of the ariyas, is called the world. Friends, what, in the world, is taken and thought of as the world? Friends, the eye, in the world, is

taken and thought of as the world. Friends, the nose... Friends, the tongue, in the world, is taken and thought of as the world. Friends, the body... Friends, the mind, in the world is taken and thought of as the world. Friends, a certain thing, in the world is taken and thought of as the world; this, in the instruction of the ariyas, is called the world. Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'I do not say that one can know, see or get to the end of the world (*okāsa loka*, the inanimate world) by going there; nor, bhikkhus, do I say that without getting to the end of the world (*saṃkhāra loka*, the world of conditioned) one can make an end of *dukkha*.' Friends, the meaning in detail of this brief exposition which the Bhagavā has given without making an elaboration, I understand thus. However if you, Venerable Sirs, so desire, you may approach the Bhagavā himself and ask him about the meaning of this. What the Bhagavā explains, you should bear in mind."

"Very well, friends, said those bhikkhus in agreement to what the Venerable Ananda said, rose from their seats and approached the Bhagavā. They paid obeisance to the Bhagavā and sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagavā thus: "Venerable Sir, the Bhagavā rose from his seat and entered the monastery, having given the brief exposition to us, without enlarging upon its significance in detail; 'Bhikkhus, I do not say that one can know, see or get to the end of the world by going there; nor, bhikkhus, do I say that without getting to the end of the world, one can make an end of *dukkha*.' Then soon after the Bhagavā had left, it occurred to us thus: "Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its

significance in detail: 'Bhikkhus, I do not say that one can know, see or get to the end of the world by going there; nor, bhikkhus, do I say that without getting to the end of the world, one can make an end of dukkha.' Who might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā? Then it occurred to us thus; 'The Venerable Ānanda is praised by the Teacher himself and is revered by wise companions is the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we were to approach the Venerable Ānanda and ask him for a full explanation of the meaning of his (exposition). Then, Venerable Sir, we approached the Venerable Ānanda and asked him the meaning of this (exposition). Venerable Sir, the Venerable Ānanda fully explained to us the meaning by these means, by these sentences, and by these words."

Bhikkhus, learned is Ānanda. Bhikkhus great wisdom is Ānanda. Even had you questioned me as to the meaning of this (exposition), I would have answered you in the same way as Ānanda has answered. This, indeed, is the very meaning of the exposition. Bear it in mind accordingly.

End of the Lokantagamana Sutta,
the third in this vagga.

4. KĀMAGUNA SUTTA

Discourse on Sense Pleasures

117. Bhikkhus, when I was only a Buddha-to-be before having penetrating knowledge of the Four Ariya Truths

and not yet a Buddha, these thoughts occurred to me: 'There are five (kinds of) sense-pleasures¹ which I have well experienced within my mind, which have passed, which have ceased and which have changed. If my mind were to go, it would go back many times, to these sense-pleasures, sense-pleasures of the present and a few times to those of the future.'

"It further occurred 'to me thus: 'There are five (kinds of) sense-pleasures, which I have well experienced with my mind, which have passed, which have ceased, and which have changed. I should, for my own welfare, guard my mind with diligence and mindfulness against those sense-pleasures.' Therefore, bhikkhus, there are five (kinds of) sense-pleasures which you, too, have well experienced with your mind, which have passed, which have ceased and which have changed. If your mind were to go, it would go back many times to those sense-pleasures, to sense-pleasures of the present, and a few times to those of the future. Bhikkhus, there are five (kinds of) sense-pleasures, which you have well experienced with your mind, which have passed, which have ceased, and which have changed. You should, therefore, for your own welfare, guard your mind with diligence and mindfulness against those sense-pleasures.

Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the tongue and the perception of tastes cease, you should know that cause...p... For whatever

1. **Sense-pleasures:** *Kāma*: The objects of desire, such as visible objects, sound, smell, taste and physical contact are called *vatthukāma*; while *chanda* (desire) and *rāga* (attachment) are called *kilesākāma*. Both the objective and subjective aspects are meant here.

cause the mind and the perception of mind-objects cease, you should know that cause." After saying these words, the Bhagavā rose from his seat and entered the monastery.

Then, soon after the Bhagavā had left, it occurred to those bhikkhus thus: "Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the tongue and the perception of tastes cease, you should know that cause ...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.' Who might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā?"

Then it occurred to those bhikkhus thus: "The Venerable Ānanda is praised by the Teacher himself and is revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we were to approach the Venerable Ānanda and ask him for a full explanation of the meaning of this exposition."

Then, those bhikkhus approached the Venerable Ānanda and exchange greeting with him. After saying courteous and meaningful words of greeting, they sat in a suitable place. Having sat in a suitable place, they said to the Venerable Ānanda thus: "Friend Ānanda, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, you should therefore

know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the tongue and the perception of tastes cease, you should know that cause...p... For whatever cause the mind and the perception of mind-objects cease you should know that cause.'

"Friend, soon after the Bhagavā had left, it occurred to us thus: 'Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause ...p... For whatever cause the tongue and the perception of tastes cease, you should know that cause... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.' Who might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā?

"Then it occurred to us thus: 'The Venerable Ānanda is praised by the Teacher himself and is revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we were to approach the Venerable Ānanda and ask him for a full explanation of the meaning of this (exposition).' May the Venerable Ānanda explain the exposition in full."

"Friends, it is as if a man desiring to get heartwood, seeking heartwood and wandering in search of heartwood...p... May the Venerable Ānanda enlarge upon it in detail if it is not too burdensome."

"In that case, friends, listen and pay good attention. I shall speak."

"Very well, friends," those bhikkhus replied to the Venerable Ānanda. And the Venerable Ānanda said thus: 'Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition to you without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.' Friends, the meaning in detail of this brief exposition which the Bhagavā has given without making an elaboration, I understand.

"Friends, the cause the Bhagavā was referring to is the cause of the cessation of the six sense-bases (i.e., Nibbāna), when he said: 'Bhikkhus, therefore you should know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause. For this reason, you should know that cause.'

"Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.'

"Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause

the eye and the perception of visible objects cease...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.

' Friends, the meaning in detail of this brief exposition which the Bhagavā has given without making an elaboration, I understand thus. However, if you, Venerable Sir, so desire you may approach the Bhagavā himself and ask him about the meaning of this. what the Bhagavā explains, you should bear in mind."

"Very well, Friend," said those bhikkhus in agreement to what the Venerable Ānanda said, rose from their seats and approached the Bhagavā. Having sat in a suitable place, those bhikkhus said to the Bhagavā thus: 'Venerable Sir, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition to us without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause...p... For whatever cause the tongue and the perception of tastes cease, you should know that cause...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause.

"Venerable Sir, soon after the Bhagavā had left, it occurred to us thus: 'Friends, the Bhagavā rose from his seat and entered the monastery, having given this brief exposition to us without enlarging upon its significance in detail: 'Bhikkhus, you should therefore know this fact. For whatever cause the eye and the perception of visible objects cease, you should know that cause ...p... For whatever cause the mind and the perception of mind-objects cease, you should know that cause'. Who might be able to explain in detail the significance of this brief

exposition made without elaboration by the Bhagavā? Then it occurred to us thus: 'The Venerable Ānanda is praised by the Teacher himself and is revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. It would be well if we go to the Venerable Ānanda and ask him the meaning of this (exposition).'

"Then, Venerable Sir, we approached the Venerable Ānanda and asked him the meaning of this (exposition). Venerable Sir, the Venerable Ānanda fully explained to us the meaning by these means, by these sentences, and by these words."

Bhikkhus, learned is Ānanda. Bhikkhus, of great wisdom is Ānanda. Even had you questioned me as to the meaning of this exposition, I would have answered you in the same way as Ānanda has answered. This, indeed, is the very meaning of the exposition. Bear it in mind accordingly.

End of the Kāmaguna Sutta,
the fourth in this vagga.

5. SAKKA PAÑÑA SUTTA

Discourse on Sakka's Question

118. On one occasion, the Bhagavā was residing at the Gijjakūta Hill near Rājagaha. Then Sakka, King of Devas, approached the Bhagavā. After making obeisance and standing at a suitable place, Sakka addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence? What is the reason, what is the

cause that some beings realize parinibbāna in this very existence?"

"King of Devas, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, consciousness which depends on that craving and which is associated with clinging arises in that bhikkhu, who revels in those visible objects who speaks about them with joy, and who gets absorbed in them. King of Devas, the bhikkhus who has clinging does not realize parinibbāna...p...

"King of Devas, there are tastes cognizable by tongue-consciousness...p... King of Devas, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, consciousness which depends on that craving and which is associated with clinging arises in that bhikkhu, who revels in those mind-objects, who speaks about them with joy, and who gets absorbed in them. King of Devas, this is the reason, this is the cause that some beings do not realize parinibbāna in this very existence.

"King of Devas, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that craving and which is associated with clinging does not arise in that bhikkhu, who does not revel in those visible objects who does not speak about them with joy, and who does

not get absorbed in them. King of Devas, the bhikkhu who has no clinging realizes parinibbāna...p...

"King of Devas, there are tastes cognizable by tongue-consciousness...p... King of Devas, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that craving and which is associated with clinging does not arise in that bhikkhu, who does not revel in those mind-objects, who does not speak about them with joy, and who does not get absorbed in them. King of Devas, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Sakka pañha Sutta,
the fifth in this vagga.

6. PAÑCASIKHA SUTTA

Discourse Given to Pañcasikha

119. On one occasion, the Bhagavā was residing at the Gijjakūta Hill near Rājagaha. Then a Gandhabba deva by the name of Pañcasikha approached the Bhagavā. After making obeisance and standing at a suitable place, Pañcasikha addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence?"

"Pañcasikha, there are visible objects cognizable by eye-consciousness...p... Pañcasikha, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual

pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, consciousness which depends on that craving and which is associated with clinging arises in that bhikkhu, who revels in those mind-objects, who speaks about them with joy, and which gets absorbed in them. Pañcasikha, the bhikkhu who has clinging does not realize parinibbāna. Pañcasikha, this is the reason, this is the cause that some beings do not realize parinibbāna in this very existence.

"Pañcasikha, there are visible objects cognizable by eye-consciousness...p... Pañcasikha, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that craving and which is associated with Clinging does not arise in that bhikkhu, who does not revel in those mind-objects, who does not speak about them with joy, and which does not get absorbed in them. Pañcasikha, the bhikkhu who has no clinging realizes parinibbāna. Pañcasikha, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Pañcasikha Sutta,
the sixth in this vagga.

7. SĀRIPUTTA SADDHIVIHĀRIKA SUTTA

Discourse by Sāriputta concerning a residential Pupil 120. On one occasion, the Venerable Sāriputta was residing at the Jetavana monastery of Anāthapindika in Sāvattī. Then a bhikkhu approached the Venerable Sāriputta and exchanged greetings with him. After saying courteous

and meaningful words of greeting, he sat in a suitable place. Having sat in a suitable place, that bhikkhu addressed the Venerable Sāriputta in these words: "Friend Sāriputta, a fellow residential bhikkhu pupil has given up the Rules of the Order and has returned to the lowly life of a lay man."

"Friend, this is only natural for one who has the doors of sense-faculties unguarded, who does not eat in moderation and who is not vigilant. Friend, for the bhikkhu who has the door of sense-faculties unguarded, who does not eat in moderation and who is not vigilant, it is not possible to undertake the Noble Practice of Purity to the fullest extent and in complete purity for his whole life. Friend, for a bhikkhu who has the door of sense-faculties guarded, who eats in moderation and who is vigilant, it is possible to undertake the Noble Practice of Purity to the fullest extent and in complete purity for his whole life.

"Friend, how does one guard the door of sense-faculties? Friend, in this Teaching, whenever a bhikkhu sees a visible object with the eye, he does not take in its characteristics (such as male or female) of its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraint, guards his faculty of sight and gains control over the faculty of sight.

"Whenever he hears a sound with his ear... whenever he smells an odour with his nose... whenever he tastes a taste with his tongue... whenever he touches a tangible object with his body... whenever he cognizes a mind-object with his mind, he does not take in its

characteristics of its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraint, guards his faculty of mind, and gains control over the faculty of mind. Friend, this is how one guards the door of sense-faculties.

"Friend, how does one eat in moderation? Friend, in this Teaching, a bhikkhu takes food with proper reflection. He does so not for enjoyment, not for vanity (in strength) not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. (He reflects thus:) 'By eating thus, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from inmoderate eating). I shall have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. (he reflects thus:) 'By eating thus I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from inmoderate eating). I shall have just enough nourishment for maintaining life, and to live a blameless life with good health.' Friend, this is how one eats in moderation.

Friend, how does one practise vigilance? Friend, in this Teaching the bhikkhu cleanses his mind of factors that are obstructions (to spiritual development), by walking and sitting in the day time. By walking and sitting in the first watch of the night he cleanses his mind of factors that are obstructions (to spiritual development). In

the middle watch of the night, he lies down on his right side, in a noble reclining posture, with the left foot placed on and a little beyond the right foot, completely mindful and aware, making a mental note of the time to get up. In the last watch of the night, he rises and cleanses his mind of factors that are obstructions (to spiritual development), by walking and sitting.

"Friend, therefore, one should practise in this way; 'We shall have the door of sense-faculties guarded, we shall eat in moderation and we shall practise vigilance.

End of the Sāriputta Saddhiviharika Sutta,
the seventh in this vagga.

8. RĀHULOVĀDA SUTTA

Discourse of Exhortation to Rāhula

121. Once the Bhagavā was residing at the Jetavana monastery of Anāthapindika in Sāvatthī...He was meditating in solitude when it occurred to him: "Rāhula is now mature enough to attain Arahattaphala. It would be well if I were to instruct him on how to extinguish the āsavas for the attainment of arahatship."

Then in the morning, the Bhagavā suitably rearranged his robes and, carrying alms-bowl and great robe, went around Sāvatthī for almsfood. After having had his meal, he left the place; then he said to the Venerable Rāhula: "Rāhula, bring the sitting-mat. We shall go to the Andhavana Grove to spend the day." The Venerable Rāhula replied, "Very well, Venerable Sir" and taking the sitting-mat followed closely behind the Bhagavā.

Then thousands of devas, too, followed the Bhagavā, saying, "Today, the Bhagavā is going to instruct the Venerable Rāhula on how to extinguish the āsavas for

the attainment of arahatship." Then the Bhagavā entered the Andhavana Grove and sat on the prepared seat at the foot of a tree. The Venerable Rāhula made obeisance to the Bhagavā and also sat down at a suitable place.

Then the Bhagavā said to the Venerable Rāhula who was seated in a suitable place, thus: 'Rāhula, what do you think of this? Is the eye permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change, as 'This is mine; this is I; this is my Self (atta)'?

"No indeed, Venerable Sir."

Are visible objects permanent or impermanent?

"Impermanent, Venerable Sir."...p...

Is eye-consciousness permanent or impermanent?

"Impermanent, Venerable Sir."...p...

Is eye-contact permanent or impermanent?

"Impermanent, Venerable Sir."...

Is the phenomenon of sensation, of perception, of volition, or of consciousness which arises due to eye-contact permanent or impermanent?

"Impermanent. Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent,

painful, and subject to changes as 'This is mine; this is I; this is my Self (atta)'?

"No indeed, Venerable Sir."...p...

Is the tongue, permanent or impermanent?

"Impermanent, Venerable Sir."...p...

Is tongue-consciousness permanent or impermanent?

"Impermanent, Venerable Sir."...

Is tongue-consciousness permanent or impermanent?

"Impermanent, Venerable Sir."...

Is the phenomenon of sensation, of perception, of volition, or of consciousness which arises due to tongue-contact permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful, unpleasant or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change, as 'This is mine; this is I; this is my Self (atta)'?

"No indeed, Venerable Sir."...p...

Is the mind permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change as, 'This is mine; this is I; this is my Self (atta)'?

"No indeed, Venerable Sir."...p...

Are mind-objects permanent or impermanent?

"Impermanent, Venerable Sir."...p...

Is mind-consciousness permanent or impermanent?

"Impermanent, Venerable Sir."...

Is the phenomenon of sensation, of perception, of volition, or of consciousness which arises due to mind-contact permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful, or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change, as 'This is mine; this is I; this is my Self (atta)'?

"No indeed, Venerable Sir."

Rāhula, on perceiving thus a learned ariya disciple gets disgusted with the eye, with visible objects, with eye-consciousness, with eye-contact and with feelings, perceptions, mental formations and consciousness caused by eye-contact...p... gets disgusted with the tongue, with tastes, with tongue-consciousness, with tongue-contact and with feelings, perceptions, mental formations and consciousness caused by tongue-contact...p... gets disgusted with the mind, with mind-objects, with mind-consciousness, with mind-contact and with feelings, perceptions, mental formations and consciousness caused by mind-contact. When he gets disgusted with them, he gets freed from craving. Because he gets freed from craving he is liberated from defilements. When he gets freed from defilements, he is aware of the fact that he is liberated from defilements. He realizes: There is no more rebirth (for me). I have lived a life of purity⁷ (i.e., I have

attained the Magga. I have done what ought to be done for the attainment of the Magga. There is nothing more for me to do for the attainment of the Magga."

Thus spoke the Bhagavā. Delighted, the Venerable Rāhula rejoiced in what the Bhagavā had said. Even while this exposition was in progress, the mind of the Venerable Rāhula, being free of Clinging, was liberated from āsavas. Also, there arose in thousands of devas the clear and undefiled eye of dhamma which perceives that 'whatever has the nature of arising has the nature of cessation' (Sotāpatti Magga).

End of the Rāhulovāda Sutta,
the eighth in this vagga.

9. SAMYOJANIYA DHAMMA SUTTA

Discourse on Objects of Fetters

122. Bhikkhus, I shall give a discourse on objects of fetters, and on what is a fetter. Listen to it. Bhikkhus, what are the objects of fetters and what is a fetter? Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are said to be objects of fetters. Strong attachment to them is a fetter...p...

Bhikkhus, there are tastes cognizable by tongue-consciousness...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are said to be objects of fetters. Strong attachment to them is a fetter.

End of the Saṃyojaniya Dhamma Sutta,
the ninth in this vagga.

10. UPĀDĀNIYA DHAMMA SUTTA

Discourse on Objects of Clinging

123. Bhikkhus, I shall give a discourse on objects of Clinging, and on Clinging. Listen to it. Bhikkhus, what are the objects of Clinging and what is a Clinging?

Bhikkhus, there are mind-objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are said to be objects of Clinging. Strong attachment to them is Clinging...p... Bhikkhus, there are tastes cognizable by tongue-consciousness...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are said to be objects of Clinging. Strong attachment to them is Clinging.

End of the Upādāniya Dhamma Sutta.

the tenth in this vagga.

End of the Lokakāmaguna Vagga,
the second vagga in the Third Sub-Division
containing fifty-two suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(XIII) (iii) GAHAPATI VAGGA

1. Vesāli Sutta
2. Vajji Sutta
3. Nālanda Sutta
4. Bharadvaja Sutta
5. Soṇa Sutta
6. Ghosita Sutta
7. Haliddikani Sutta
8. Nakulapitu Sutta
9. Lohicca Sutta
10. Verahaccāni Sutta

(XIII) (iii) GAHAPATI VAGGA

1. VESĀLĪ SUTTA

Discourse Given to Vesālī

124. On one occasion, the Bhagavā was residing at the pinnacled monastery in the Mahāvana Forest near Vesālī. Then Ugga, a householder of Vesālī approached the Bhagavā. Having sat in a suitable place, the householder Ugga of Vesālī, addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence?" What is the reason, what is the cause that some beings realize parinibbāna in this very existence?"

Householder, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, consciousness which depends on that Craving and which is associated with Clinging arises in that bhikkhu, who revels in those visible objects, who speaks about them with joy, and who gets absorbed in them.

Householder, the bhikkhu who has Clinging does not realize parinibbāna...p... Householder, there are tastes cognizable by tongue-consciousness...p... Householder, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them. Householder, the bhikkhu who has Clinging does not realize parinibbāna. Householder, this is the reason, this is the cause that some beings do not realize parinibbāna in this very existence.

Householder, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that Craving and which is associated with Clinging does not arise in that bhikkhu, who does not revel in those visible objects, who does not speak about them with joy, and who does not get absorbed in them. Householder, the bhikkhu who has no Clinging realizes parinibbāna...p... Householder, there are tastes cognizable by tongue-consciousness...p...

Householder, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that Craving and which is associated with Clinging does not arise in that bhikkhu, who does not revel in those visible objects, who does not speak about them with joy, and who does not get absorbed in them. Householder, the bhikkhu who has no Clinging realizes parinibbāna

Householder, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Vesālī Sutta,
the first in this vagga.

2. VAJJĪ SUTTA

Discourse Given in the Vajjī Country

125. On one occasion, the Bhagavā was residing at Hatthi Village in the Vajjī Country. Then the householder

of Ugga of Hatthi village approached the Bhagavā. Having sat in a suitable place, the householder Ugga of Hatthi village addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence?" Venerable Sir, what is the reason, what is the cause that some beings realize parinibbāna in this very existence?"

[The answers are as in the preceding sutta.]

Householder, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Vajji Sutta,
the second in this vagga.

3. NĀLANDA SUTTA

Discourse Given in Nālanda

126. On one occasion, the Bhagavā was residing at the Mango Grove of Pavarika in Nālanda. Then Ugga, a householder, approached the Bhagavā...p... Having sat in a suitable place, he addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence? [The answers are as in the preceding sutta.] Householder, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Nālanda Sutta,
the third in this vagga.

4. BHĀRADVĀJA SUTTA

Discourse Given by Bhāradvāja

127. At one time the Venerable Piṇḍola Bhāradvāja was residing at the Ghositarāma monastery in Kosambī. Then

King Udena approached the Venerable Piṇḍola Bhāradvāja and exchanged greetings with him. After saying courteous and meaningful words of greeting he sat in a suitable place. Having sat in a suitable place, King Udena said to the Venerable Piṇḍola Bhāradvāja, thus: "O Bhāradvāja! What is the reason, what is the cause, that these young bhikkhus, who are in the bloom of youth, who are in the first period of life, with jet black hair, who have not experienced sense-pleasure undertake the Noble Practice of Purity to the fullest extent and in complete purity for their whole life, continuously for such a long time?"

Great King, the Bhagavā, who knows, who sees, who is homage-worthy and who is perfectly self-enlightened had said: 'Come, bhikkhus! With a woman of a mother's age foster the thought that she is your mother; with a woman of a sister's age foster the thought that she is a sister; and with a woman of a daughter's age foster the thought that she is a daughter.'

Great King, this is the reason, this is the cause that these young bhikkhus, who are in the bloom of youth, who are in the first period of life, with jet black hair, who have not experienced sense-pleasure undertake the Noble Practice of Purity to the fullest extent and in complete purity for their whole life, continuously for such a long time."

" O Bhāradvāja! The mind is fickle. Sometimes sensual desire arises in one even for those of a mother's age, sensual desire arises in one even for those of a sister's age, sensual desire arises in one even for those of a daughter's age, "O Bhāradvāja! Is there any other reason, is there any other cause, why these young bhikkhus with jet black hair...p... continuously for a long time?"

Great King, the Bhagavā, who knows, who sees, who is homage-worthy and who is perfectly self-enlightened had said:

'Come, bhikkhus! Examine and reflect upon this very body, enclosed by the skin and full of manifold impurities, from the soles of the feet up, and from the tips of the hair down. There are in this body: hair of the head, hairs of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidneys; heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs; large intestine, small intestine, contents of the stomach, faeces, (brain)¹; bile, phlegm, pus, blood, sweat, solid fat; tears, liquid fat, saliva, nasal mucus, synovial fluid (i.e., lubricating oil of the joints) and urine.'

"Great King, this is the reason, this is the cause that these young bhikkhus with jet black hair...p... continuously for such a long time."

"O Bhāradvāja, this is easily done by the bhikkhus who have cultivated (the understanding of) their bodies, cultivated their morality, cultivated their mind and cultivated their intellect. O Bhāradvāja, sometimes it so happens that though one intends to contemplate on foulness, one's mind turns only to wholesomeness. O Bhāradvāja! Is there any other reason, is there any other cause, why these young bhikkhus with jet black hair...p... continuously for such a long time?"

Great King, the Bhagavā, who knows, who sees, who is homage-worthy and who is perfectly self-enlightened had said:

1. 'the brain' is not included in the pāli text of this sutta; but is included in the patisambhūdā Magga.

'Come, bhikkhus! Keep guard over the doors of sense-faculties. Whenever you see a visible object with your eye, do not take in its characteristics (such as male or female) nor its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you as you fail to guard your senses. So, apply yourself to the task of restraint, guard your faculty of sight and gain control over the faculty of sight. Whenever you hear a sound with your ear...p... Whenever you smell an odour with your nose...p... Whenever you taste a taste with your tongue...p... Whenever you touch a tangible object with your body...p... Whenever you cognize a mind-object with your mind do not take in its characteristics nor its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you as you fail to guard your senses. So, apply yourself to the task of restraint, guard your faculty of mind, and gain control over the faculty of mind.'

Great King, this is the reason, this is the cause that these young bhikkhus, who are in the bloom of youth, who are in the first period of life, with jet black hair, who have not experienced sense-pleasure undertake the Noble Practice of Purity to the fullest extent and in complete purity for their whole life, continuously for such a long time."

Wonderful. O Bhāradvāja! Marvellous, O Bhāradvāja! O Bhāradvāja, the Bhagavā who knows, who sees, who is homage-worthy and who is perfectly self-enlightened has spoken excellently on this matter. O Bhāradvāja, this is the reason, this is the cause that these young bhikkhus, who are in the bloom of youth, who are in the first

period of life, with jet black hair, who have not experienced sense-pleasure undertake the Noble Practice of Purity to the fullest extent and in complete purity for their whole life, continuously for such a long time.

"O Bhāradvāja, also when I enter the palace with unguarded action, with unguarded speech, with unguarded mind, without mindfulness, without restraint of the sense-faculties, I am overcome by sensual desire. O Bhāradvāja, when I enter the inner-palace with guarded action, with guarded speech, with guarded mind, with mindfulness, with restraint of the sense-faculties, I am not overcome by sensual desire.

"O Bhāradvāja, excellent (is the dhamma)! O Bhāradvāja, excellent (is the dhamma)! It is, O Bhāradvāja, as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways.

"O Bhāradvāja, I take refuge in the Bhagavā, I take refuge in the dhamma and I take refuge in the Saṃgha. May the Reverend Bhāradvāja, take me as a lay disciple who has taken refuge in the Buddha, the Dhamma and the Saṃgha from today onwards till the end of my life."

End of the Bhāradvāja Sutta,
the fourth in this vagga.

5. SONA SUTTA

Discourse Given to Sona

128. On one occasion, the Bhagavā was residing at the Veluvuna Grove, the feeding place of black squirrels,

near Rājagaha. During that time, Soṇa, son of a householder, approached the Bhagavā and making obeisance to the Bhagavā and having sat in a suitable place, he addressed the Bhagavā in these words: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence? [The answers are as in the preceding sutta.] Soṇa, this is the reason, this is the cause that some beings realize parinibbāna in this very existence.

End of the Soṇa Sutta,
the fifth in this vagga.

6. GHOSITA SUTTA

Discourse Given to Ghosita

129. On one occasion, the Venerable Ānanda was residing at the Ghositarama Monastery in Kosambī. During that time the householder Ghosita approached the Venerable Ānanda...p... Having sat in a suitable place, the householder addressed Venerable Ānanda in these words: "Venerable Ānanda, it is often said, 'a variety of elements, 'a variety of elements. Venerable Sir, in what way has the Bhagavā explained the 'variety of elements'?"

"Householder, there are the eye-element, visible objects that are pleasing and eye-consciousness; pleasant sensation arises dependent on contact, which is the cause of pleasant sensation. Householder, there are the eye-element, visible objects that are not pleasing and eye-consciousness; unpleasant sensation arises dependent on contact which is the cause of unpleasant sensation. Householder, there are the eye-element, visible objects (that are pleasing and)¹ that cause the arising of neutral sensation

1. that are pleasing: Manāpā: the occurrence of this term at this point, we feel, is an oversight, considering that the term does not occur in the text in the case of 'tongue' and 'mind'.

and eye-consciousness; neither pleasant nor unpleasant sensation arises dependent on contact which is the cause of neither pleasant nor unpleasant sensation ...p...

"Householder, there are the tongue-element, tastes that are pleasing and tongue-consciousness; pleasant sensation arises dependent on contact which is the cause of pleasant sensation. Householder, there are the tongue-element, tastes that are not pleasing and tongue-consciousness; unpleasant sensation arises dependent on contact which is the cause of unpleasant sensation. Householder, there are the tongue-element, tastes that cause the arising of neutral sensation, and tongue-consciousness; neither pleasant nor unpleasant sensation arises dependent on contact which is the cause of neither pleasant nor unpleasant sensation ...p... Householder, there are the mind-element, mind-objects that are pleasing and consciousness; pleasant sensation arises dependent on contact which is the cause of pleasant sensation. Householder, there are the mind-element, mind-objects that are not pleasing and consciousness, unpleasant sensation arises dependent on contact which is the cause of unpleasant sensation. Householder, there are the mind-element, mind-objects that cause the arising of neutral sensation and consciousness; neither pleasant nor unpleasant sensation arises dependent on contact which is the cause of neither pleasant nor unpleasant sensation. Householder, the Bhagavā has taught to this extent on the variety of elements."

End of the Ghosita Sutta,
the sixth in this vagga.

7. HĀLIDDIKĀNI SUTTA

Discourse to Hāliddikāni

130. At one time Venerable Mahā Kaccana was staying on the mountain cliff near the town of Kuraraghara in the country of the Avantis. During that time Householder Hāliddikāni approached the Venerable Mahā Kaccana. Having sat at a suitable place, the householder addressed the Mahā Kaccana in these words: "Venerable Sir, the Bhagavā has taught: 'Dependent on a variety of elements, a variety of contacts arises. Dependent on a variety of contacts, a variety of sensations arises. Venerable Sir, how does a variety of contacts arise dependent on a variety of elements and how does a variety of sensations arise dependent on a variety of contacts?'

Householder, in this matter, when a bhikkhu sees with the eye a visible object which is pleasing, he understands that it is of such a nature; pleasant sensation arises dependent on eye-consciousness and contact, which is the cause of pleasant sensation. When a bhikkhu sees with the eye a visible object which is unpleasing, he understands that it is of such a nature; unpleasant sensation arises dependent on eye-consciousness and contact which is the cause of unpleasant sensation. When the bhikkhu sees with the eye a visible object which is the cause of the arising of indifferent feeling, he knows that that visible object is of such a nature; neutral feeling arises dependent on eye-consciousness and contact which is the cause of neither pleasant nor unpleasant sensation.

"And again Householder, when a bhikkhu hears a sound with his ear...p...smells with the nose an odour...p...tastes with his tongue a taste ...p... touches with the body a tangible object...p... perceives a mind-object which is pleasing, he knows that that mind-object is of such and

such nature. Pleasant sensation arises dependent on mind-consciousness and contact which is the cause of pleasant sensation. When the bhikkhu cognizes with a mind a mind-object which is not pleasing, he understands that it is of such and such a nature; unpleasant sensation arises dependent on mind-consciousness and contact which is the cause of unpleasant sensation. When a bhikkhu cognizes with the mind a mind-object which is the cause of the arising of neutral sensation, he understands that it is of such a nature; neither pleasant nor unpleasant sensation arises on mind-consciousness and contact which is the cause of neither pleasant nor unpleasant sensation.

"Householder, thus 'dependent on a variety of elements, a variety of contacts arises and dependent on a variety of contacts, a variety of sensation arises'."

End of the Hālidikāni Sutta,
the seventh in this vagga.

8. NAKULAPITU SUTTA

Discourse to Nakulapitu

131. At one time the Bhagavā was residing in Bhesakalā Grove, a deer sanctuary near Susumāragira in the country of Bhagga. At that time Nakulapitu, a householder approached the Bhagavā...p... Having sat in a suitable place, the householder Nakulapitu addressed the Bhagavā thus: "Venerable Sir, what is the reason, what is the cause that some beings do not realize parinibbāna in this very existence? What is the reason, what is the cause that some beings realize parinibbāna in this very existence?"

"Householder, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with

joy and gets absorbed in them, consciousness which depends on that Craving and which is associated with Clinging arises in that bhikkhu, who revels in those visible objects, who speaks about them with joy, and who gets absorbed in them. Householder, a bhikkhu who has Clinging does not realize parinibbāna...p... Householder, there are tastes cognizable by tongue-consciousness...p... Householder, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, consciousness which depends on that Craving and which is associated with Clinging arises in that bhikkhu who revels in those mind-objects, who speaks about them with joy, and who gets absorbed in them. Householder, a bhikkhu who has Clinging does not realize parinibbāna. Householder, this is the reason, this is the cause that some beings do not realize parinibbāna, in this very existence.

"Householder, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that Craving and which is associated with Clinging does not arise in that bhikkhu, who does not revel in those visible objects, who does not speak about them with joy, and who does not get absorbed in them. Householder, a bhikkhu who has Clinging does not realize parinibbāna...p... Householder, there are tastes cognizable by tongue-consciousness...p... Householder, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual pleasure and enticing. If a

bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, consciousness which depends on that Craving and which is associated with Clinging does not arise in that bhikkhu who does not revel in those mind-objects, who does not speak about them with joy, and who does not get absorbed in them. Householder, a bhikkhu who has no Clinging realizes parinibbāna. Householder, this is the reason, this is the cause that some beings realize parinibbāna, in this very existence.

End of the Nakulapitu Sutta,
the eighth in this vagga.

9. LOHICCA SUTTA

Discourse to Lohicca Sutta

132. At one time, Venerable Mahākaccāna was residing at a forest monastery near Makkarata town in the country of Avantis. At that time a large number of young pupils of Brahmin Lohicca who were gathering firewood came to the forest monastery of the Venerable Mahakaccana. They walked about and roamed around the monastery. Some of them were boisterous and very noisy and played games, running and jumping over one another.

And they said: "These are wretched shaven headed samanas. They are low caste, dirty ones. They are born of Brahmā's foot. (Yet) these well-off ones¹ are respected treated with regard, adored, honoured, and worshiped."

Then the Venerable Mahākaccāna came out of the monastery and said to those youths thus: "Young men,

1. Well-off ones: bharatakā: wealthy landlords: here, used reproachfully. Vide the Commentary.

don't be noisy. I shall give you a discourse". When this was said those young men fell silent.

Then the Venerable Mahākaccāna spoke to those youths in verse, thus: "Brahmins of the past who observed practices of old valued morality most. Suppressing anger, they closed their sense-doors and kept them well guarded.

Brahmins of the past who observed practices of old took delight in meritorious deeds and mental absorption (jhāna).

Present-day Brahmins deviate from those practices of old; they take pride in their lineage as being able to chant the vedas; and misconduct themselves. Overcome by anger and armed with all sorts of sticks they are detached both from those with craving and those without craving. All practices of one who does not close his sense-doors come to nothing like the treasure a man got in a dream;- Fasting, sleeping on rough ground, bathing early in the morning, learning the three vedas; being equipped with the rough skin of a black antelope, wearing a topknot of a matted hair, having dirty teeth, chanting mantras, observing austerity through animal-like practices, being hypocritical, carrying a crooked staff, wiping the face with water. These are the distinguishing features of the practices of Brahmins, and are observed to increase their worldly possession.

The mind (of the brahmins of old) was well-settled, clear, unmuddled, kindly disposed towards all beings; that is the way to reach the highest realm.

Then those youths being angry and not pleased went to the Brahmin Lohicca and said thus: "Honourable sir! May it be known to you that the samana Mahākacca

one-sidedly spoke ill of and reviled the mantras of the brahmins."

When this was said the Brahmin Lohicca was angry and not pleased. However it occurred to the brahmin Lohicca thus; 'Indeed it would not be proper if I were to revile and consume the samana Mahākaccana having heard only what the youth said; it would be well if I were to go and ask him.'

Then the brahmin Lohicca together with the young lads went to the Venerable Mahākaccana and exchanged greeting with him. Having said meaningful and courteous words of greeting, he sat in a suitable place. Having sat in a suitable place the brahmin Lohicca said to the Venerable Mahākaccana thus: "O Kaccana, did a large number of young pupils of mine who were gathering fire wood come here?"

"Brahmin, many young pupils of yours who were gathering fire wood came here."

"Was there any talk between the revered Kaccāna and those youths."

"Brahmin, I had a talk with these youths."

"What sort of a talk took place between the revered Kaccāna and those youths?"

"Brahmin, I had a talk with those youths thus; Brahmins of the past who observed practices of old valued morality most...p... kindly disposed towards all beings; that is the way to reach the highest realm. "Thus did I have a talk with those youths.

"The Honourable Kaccāna said 'one who leaves the sense-doors unguarded'. O Kaccāna, in what is a person 'one who leaves the sense-doors unguarded?'"

"Brahmin, in this matter when a person sees a visible object with the eye, he is attracted to a pleasing visible object and is repelled by an unpleasing visible object. He remains without establishing mindfulness of the body in limited (demeritorious) state of mind. He does not understand fundamentally and truly through magga knowledge the emancipation of the mind (Arahattaphala samādhi) and the Insight emancipation (Arahattaphala Paññā); whereas in one who has attained emancipation of the mind and insight emancipation evil demeritorious factors which had arisen are rendered extinct leaving no remainder.

"When a person hears a sound with the ear... smells an odour with the nose, . . . tastes a taste with the tongue . . . touches a tangible object with the body . . . cognizes a mind-object with the mind, he is attracted to a pleasing mind-object and is repelled by an unpleasing mind-object. He remains without establishing mindfulness of the body in a limited (demeritorious) state of mind. He does not know fundamentally and truly, through magga knowledge, the emancipation of the mind (Arahattaphala samādhi) and the insight emancipation (Arahattaphala paññā); whereas in one who has attained emancipation of the mind and insight emancipation evil, demeritorious factors, that have arisen are rendered extinct, leaving no remainder.

"Brahmin, in this way is a person 'one who leaves the sense-doors unguarded.'

"Wonderful, O Kaccāna! Marvellous, O Kaccāna! You have truly described one who leaves the sense-doors unguarded as one who has unguarded doors.

"The Honourable Kaccāna said, 'One who keeps sense-doors guarded'. O Kaccāna in what way is a person 'one who keeps the sense-doors guarded?'"

"Brahmin, in this matter, when a bhikkhu sees a visible object with the eye, he is not attracted to a pleasing visible object and is not repelled by an unpleasing visible object. He remains established in mindfulness of the body, in an unlimited (magga) state of mind. He understands fundamentally and truly through magga knowledge the emancipation of the mind (Arahatta phala Saṃādhi) and insight emancipation (Arshatta phala paññā); in which evil, and demeritorious factors that have arisen are rendered extinct, leaving no remainder.

"When a bhikkhu hears a sound with the ear . . . smells an odour with the nose . . . tastes a taste with the tongue . . . touches a tangible object with the body ... cognizes a mind object with the mind, he is not attracted by a pleasing mind-object and is not repelled by an unpleasing mind-object. He remains established in mindfulness of the body, in an unlimited (magga) state of mind. He understands fundamentally and truly through magga knowledge the emancipation of mind (Arahattaphala Samadhi) and Insight-emancipation (Arahattaphala Paññā) in which evil, demeritorious factors are rendered extinct, leaving no remainder.

"Brahmin, in this way is a person 'One who keeps the sense-doors guarded.'"

"Wonderful, O Kaccāna! Marvellous, O Kaccāna! You have truly described one who keeps the sense-doors guarded as one who has guarded doors."

Excellent, O Kaccāna. Excellent, O Kaccāna! It is as if, O Kaccāna, one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the Revered Kaccāna revealed the dhamma to me in various ways.

"O Kaccana, I take refuge in the Bhagavā, I take refuge in the Dhamma and I take refuge in the Saṃgha. May the Revered Kaccāna take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of life. As the Revered Kaccāna goes to the clan of the lay disciples in Makkarakata, kindly come to the Lohicca clan also. The youths and maidens of the (Lohicca) clan will make obeisance and will welcome you, will offer seats and water. Such devotion and reverence of these youths and maidens to you will be for their well-being and benefit for a long time.

End of the Lohicca Sutta,
the ninth in this Vagga.

10. VERAHACCĀNI SUTTA

Discourse to Verahaccāni

133. At one time the Venerable Udāyī was residing in the Mango Grove of Brahmin Todayya near the town of Kamaṇḍa. During that time a young man, the pupil of a brahmin lady of the Verhaccāni family, approached the Venerable Udāyī and exchanged greetings with him. After saying courteous and meaningful words of greeting, he sat in a suitable place. To the young brahmin sitting in a suitable place, the Venerable Udāyī instructed, exhorted, roused and gladdened him with talk on the dhamma.

After the Venerable Udāyī had instructed, exhorted, roused and gladdened him with talk on the dhamma, the young brahmin rose from his seat, went to the Brahmin lady of the Verahaccāni, and said: "Madam, may I let you know that the samana Udāyī delivered to me a discourse that is excellent in the beginning, excellent in

the middle and excellent in the end, which is rich in meaning and perfect in words, complete in all respects, entirely pure, thus setting out the Sublime practice which embodies the Teaching.

"Young man, in that case, go to Samana Udāyī and invite him, on my behalf, to the morning meal tomorrow."

"Very well, madam," the young man replied to the Brahmin lady and going to venerable Udāyī, he said: "Venerable Sir, will you kindly accept the invitation to the morning meal tomorrow of the wife of my teacher, the Brahmin lady of the Verahaccāna family?"

The Venerable Udāyī signified his acceptance by remaining silent.

When the night has passed into the morning, the Venerable Udāyī adjusted his robes and taking his alms-bowl and outer robe, went to the house of the Brahmin lady of the Verahaccāni family, and sat on the seat spread for him. Then the Brahmin lady of the Verahaccāni family served him choice food, hard and soft, with her own hands until he caused her to stop, signifying he had enough.

When the Venerable Udāyī had finished his meal and removed his hand from the alms-bowl, the Brahmin lady of the Verahaccāni family put on her sandals, sat on a high seat with a veil over her head and said (to the Venerable Udāyī); "Samana, recite the dhamma."

"Sister, there will be the time for that" So saying, he rose from his seat and left.

That young man went to Venerable Udāyī for the second time. After exchanging happy words of greeting, he sat in a suitable place, As he sat, Venerable Udāyī gave him an inspiring talk on the Dhamma, expounding its bebefits, making him abide by it and instilling into him the desire to practise it. After Venerable Udāyī had

given him the inspiring talk on the dhamma, expounding its benefits, making him abide by it and instilling into him the desire to practise it, he rose from his seat and going to the Brahmin lady of the Verahaccāni family, said: "Mistress, may I let you know that Bhikkhu Udāyī delivered to me a discourse that is good in its beginning, excellent in its middle and excellent in its ending that is rich in meaning, perfect in words, complete in all respects, entirely pure, thus setting out the Holy Practice which embodies the Teaching.

"Young man, you praise Samana Udāyī. But when I said, 'Samana, recite the dhamma', he said, 'Sister, there will be time for that', and he rose from his seat and went away."

"Madam, that was so; but it is because you put on your sandals, sat on a high seat with a veil over your head and said, 'Samana, recite the dhamma' Those Reverences honour the dhamma; they respect the dhamma."

"Young man, in that case, go to samana Udāyī and invite him, on my behalf to the morning meal tomorrow."

"Very well, Madam, the young man replied to the Brahmin lady and going to the Venerable Udāyī, said: "Venerable sir, will you kindly accept the invitation to the morning meal tomorrow of the wife of my teacher, the Brahmin lady of Verahaccani family?" the Venerable Udāyī signified his acceptance by remaining silent.

When the night had passed into the morning the Venerable Udāyī adjusted his robes, took his alms-bowl and outer robe, went to the house of the Brahmin lady of Verahaccāni family and sat on the seat spread for him.

Then the Brahmin lady of the Verhaccāni family served him choice food, hard and soft, with her own

hands until he caused her to stop, signifying he had enough. When the Venerable Udāyi had finished his meal and removed his hand from the alms-bowl, the Brahmin lady of the Verahaccāni family took off her sandals, sat on a low seat, and uncovering her head saked: "Venerable Sir, when what is there, do the arahats declare there is pleasure and pain? When what is not there, the arahats do not declare there is pleasure and pain?"

"Madam, when there is the eye, the arahats declare there is pleasure and pain; when there is no eye, the arahats do not declare pleasure and pain...p... When there is the tongue, the arahats declare there is pleasure and pain; when there is no tongue, the arahats do not declare there is pleasure and pain...p...When there is the mind, the arahats declare there is pleasure and pain; when there is no mind, the arahats do not declare pleasure and pain."

When this was said, the Brahmin lady of the Verahaccāni family said, "Venerable Sir, it is excellent! Just as, Venerable Sir, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the Venerable Udāyī revealed the dhamma in various ways.

"Venerable Udāyī, I take refuge in the Bhagavā, I take refuge in the Dhamma and I take refuge in the Saṃgha. May the Venerable Udāyī, take me as a lay disciple who has taken refuge in the Buddha, the Dhamma, the Saṃgha today onwards till the end of life."

End of the Verahaccāni Sutta,
the tenth in this vagga.

End of the Gahapati Vagga, the third vagga
in the Third Sub-division containing fifty-two
suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(XIV) DEVADHA VAGGA

1. Devadaha Sutta
2. Khaṇa Sutta
3. Pathama Rūpārāma Sutta
4. Dutiya Rūpārāma Sutta
5. Pathama Natumhāka Sutta
6. Dutiya Natumhāka Sutta
7. Ajjhata Anicca Hetu Sutta
8. Ajjhata Dukkha Hetu Sutta
9. Ajjhata Anatta Hetu Sutta
10. Bāhirānicca Hetu Sutta
11. Bāhirā Dukkha Hetu Sutta
12. Bāhiraṇatta Hetu Sutta

(XIV) DEVADAHA VAGGA

1. DEVADAHA SUTTA

Discourse given in Devadaha

134. At one time the Bhagavā was residing at Sakyan at Sakyan town of Devadaha in the country of the Sakyans. Then the Bhagavā said to the bhikkhus, "Buikkhus, I do not say that all bhikkhus act with unremithing mindfulness in respect of the six sense-bases of contact; neither do I say that all bhikkhus should not act with unremitting mindfulness in respect of the six sense-bases of contact.

"Bhikkhus, there are those bhikkhus who are arahats, who have destroyed the asavas, fulfilled the Practice (for magga and phala), done all there is to be done, laid down the burden,¹ gained their own benefit (of arahatta phala), cut off the fetters that bind them to existence, and attained liberation from defilements through true knowledge. Bhikkhus, to such bhikkhus I do not say that they should act with unremitting mindfulness in respect of the six sense-bases of contact. What is the reason for that? It is because they have acted mindfully always, and are incapable of being negligent.

(However,) bhikkhus, there are those bhikkhus who are still training themselves, who have not yet attained arahatta phala, and who, therefore, are longing for (attainment of) the uncomparable peace (of arahatta phala) where there is extinction of the bonds². Bhikkus, to those

1. the burden : the burden of the aggregates (khandhas) which are the objects of Clinging, the burden of defilements (kilesas) and the burden of kamma-formations (abhisāṅkhāra).

2. bonds; yoga: the bonds of attachment to sensuality, existence, false views and ignorance.

bhikkhus I say that they should act with unremitting mindfulness in respect of the six sense-bases of contact. What is the reason for that? Bhikkhus, there are visible objects. What is the reason for that? Bhikkhus, there are visible objects cognizable by eye-consciousness which are pleasing or which are not pleasing. Those visible objects may come into contact with the mind of such a bhikkhu again and again but they will not be able to take hold of it. Because these objects cannot take hold of the mind, the bhikkhu is able to strive with unstinted endeavour. Mindfulness free from slackness is set up. The body free from anxiety is calm and the mind becomes well concentrated on one object. Bhikkhus, seeing this benefit of mindfulness, I say that these bhikkhus should act with unremitting mindfulness in respect of the six sense-bases of contact...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are pleasing or not pleasing. Those mind-objects may come into contact with the mind again and again but they will not be able to take hold of it. Because these objects cannot take hold of the mind, the bhikkhu is able to strive with unstinted endeavour. Mindfulness from slackness is set up. The body free from anxiety is calm and the mind becomes well concentrated on one object. Bhikkhus, seeing this benefit of mindfulness, I say that these bhikkhus should act with unremitting mindfulness in respect of the six sense-bases of contact."

End of the Devadaha Sutta,
the first in this vagga.

2. KHAṆA SUTTA

Discourse on Opportunity

135. Bhikkus, how fortunate you are! Bhikkhus, how very fortunate you are! You have gained the opportunity to lead the Noble Life of Purity.

Bhikkhus, I see the Chaphassāyatanika Niraya realms (of continuous intense sufferings) of the six sense-bases. In those realms, places of continuing intense suffering, when one sees any visible objects with the eye, one sees only what is undesirable, not what is desirable; one sees only what is unpleasing, not what is pleasing. When one listens to all the sounds with one's ear...p... When one smells any odours with the nose... When one tastes any tastes with the tongue... When one touches any tangible object with the body... When one cognizes any mind-object with the mind, one cognizes only what is undesirable, not what is desirable; one cognizes only what is disagreeable, not what is agreeable; and one cognizes only what is unpleasing, not what is pleasing. Bhikkhus, how fortunate you are! Bhikkhus, how very fortunate you are! You have gained the opportunity to lead the noble life of purity.

"Bhikkhus, I see the Chahassāyatanika sagga realms (of celestial beings) of the six sense-bases. In those abodes of the devas, when one sees any visible objects with the eye, one sees only what is desirable, not what is undesirable, one sees only what is agreeable, and one sees only what is pleasing, not what is disagreeable; not what is unpleasing...p... When one tastes any tastes with the tongue...p... When one cognizes any mind-objects with the mind, one cognizes only what is desirable, not what is undesirable; one cognizes only what is agreeable not what is disagreeable; and one cognizes only what is pleasing, not what is unpleasing.

Bhikkhus, how fortunate you are! Bhikkhus, how very fortunate you are! You have gained the opportunity to lead the noble life of purity.

End of the Khana Sutta,
the second in this vagga.

3. PATHAMA RŪPĀRĀMA SUTTA

First Discourse on Sense-objects

136. "Bhikkhus, devas and men take delight in visible objects, find pleasure in visible-objects, and rejoice in visible objects. Bhikkhus, when visible-objects change, become extinct and cease, devas and men have to live in misery.

"Bhikkhus, devas and men take delight in sounds, find pleasure in sounds and rejoice in sounds. Bhikkhus, when sounds, change, become extinct and cease, devas and men have to abide in misery...take delight in odours... take delight in tastes, take delight in tangible objects... Bhikkhus, devas and men take delight in mind-objects, find pleasure in mind-objects, and rejoice in mind-objects. Bhikkhus, when the mind-objects change, become extinct, and cease, devas and men have to abide in misery.

"Bhikkhus, because the Tathāgata, who is worthy of special veneration, who is perfectly self-enlightened, understands fundamentally and truly, the arising of the disappearance of, the enjoyableness of, the faults of, and the way of escape from visible objects, he does not take delight in visible objects, does not find pleasure in visible objects and does not rejoice in visible-objects. Bhikkhus, when visible-objects change, become extinct and cease, the Tathāgata remains in peace... sounds... odours...tastes...

tangible objects... understand fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of, and the way of escape from mind-objects, he does not take delight in mind-objects, does not find pleasure in mind-objects, and does not rejoice in mind-objects. Bhikkhus, when mind-objects change, become extinct and cease, the Tathāgata remains in peace.

The Bhagavā spoke these words. Having said these words, the Sugata, the Teacher, further spoke thus: (in verse):

It is said that there are all kinds of visible objects, sounds, tastes, odours, tangible objects and mind-objects which are desirable, delightful and pleasing.

Davas and men consider the presence of these sense-objects pleasurable and they consider their absence miserable.

The ariyas perceive the cessation of the five aggregates (sakkāya) as pleasurable. Such perception of the wise is contrary to (that of) the whole world.

What others say is pleasurable, the ariyas say miserable. What others say is miserable, the ariyas know to be pleasurable.

Consider the dhamma which is hard to comprehend (i.e., Nibbāna); this (Nibbāna) is bewilderment to the unwise.

To those enveloped in defilements, there is a thick mass of darkness;

to the unwise there is complete darkness.

To the virtuous and the wise, there is vision (of Nibbāna) which is as clear as light, Those who

do not have penetrative knowledge of the Four Noble Truths cannot comprehend Nibbāna (lit., that which is close).

This dhamma (i.e., Nibbāna) cannot be easily comprehended to those who are afflicted by attachment to existence, who continually yield to attachment to existence, who are under Māra's power.

Other than the ariyas, who could know Nibbāna fully? The ariyas know Nibbāna fully and, being free from āsavas, realize parinibbāna.

End of the Pathama Rūpārāma Sutta,
the third in this vagga.

4. DUTIYA RŪPĀRĀMA SUTTA

Second Rūpārāma Discourse

137. Bhikkhus, the devas and men take delight in visible objects, find pleasure in visible objects, and rejoice in visible objects. Bhikkhus, when visible objects change, become extinct and cease, devas and men have to abide in misery... take delight in sounds...take delight in odours... take delight in tastes...take delight in tangible objects... Bhikkhus, devas and men take delight in mind-objects. Bhikkhus, when mind objects change, become extinct and cease, devas and men have to die in misery.

"Bhikkhus, because the Tathāgata, who is worthy of special veneration, who is perfectly self-enlightened, understands fundamentally and truly the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from visible objects, he does not take delight in visible objects, does not find pleasure in visible objects, and does not rejoice in visible objects. Bhikkhus, when visible objects change, become extinct and cease,

the Tathāggata remains in peace...sounds...odours...tastes...tangible objects...understands fundamentally and truly, the arising of , the disappearance of, the enjoyableness of, the faults of and the way of escape from mind-objects, he does not find pleasure in mind-objects, and does not rejoice in mind-objects. Bhikkhus, when mind-objects change, become extinct, and cease, the Tathāggata remains in peace.

End of the Dutiya Rūpārāma Sutta,
the fourth in this vagga.

5. PATHAMA NATUMBĀKA SUTTA

First Discourse on Doing Away with What is Not Yours.

138. "Bhikkhus, abandon what is not yours; abandoning it will be for your own welfare and happiness. What, bhikkhus, is not yours?

The eye, bhikkhus, is not yours. Abandon (Craving for) it; abandoning it will be for your own welfare and happiness...p...The tongue is not yours. Abandon (craving for)it; abandoning it will be for your own welfare and happiness...p...The mind is not yours. Abandon (Craving for) it; abandoning it will be for your own welfare and happiness.

"Bhikkhus, for example, in this Jetavana Monastery there are grass, pieces of wood, branches and leaves. People might carry them away, or burn them, or do them as they please. Would it then occur to you. 'People carrying away, burning us and doing what they please with us?'

"No, indeed, Venerable Sir."

"What is the reason for that?"

"It is because, Venerable Sir, these things are neither our selves nor ours."

Similarly, bhikkhus, the eye is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness...p...The tongue is not yours. Abandon (craving for)it; abandoning it will be for your own welfare and happiness...p... The mind is not yours. Abandon (craving or) it; abandoning it will be for your own welfare and happiness.

End of the pathama Natumhāka Sutta,
the fifth in this vagga.

6. DUTIYA NATUMHĀKA SUTTA

Second Discourse on What is Not Yours

139. Bhikkhus, abandon what is not yours. Abandoning it will be for your own welfare and happiness. What, bhikkhus, is not yours? Bhikkhus, visible objects are not yours. Abandon (craving for)it; abandoning them will be for your own welfare and happiness...sounds...odours...tastes...tangible objects...Mind-objects are not yours. Abandon (craving for) them, abandoning them will be for your own welfare and happiness.

Bhikkhus, for example, in this Jetavana monastery, there are grass, pieces of wood...p...Similarly, bhikkhus, mind-objects are not yours. Abandon (craving for) them, abandoning them will be for your own welfare and happiness.

End of the Dutiya Natumhāka Sutta,
the sixth in this vagga.

7, AJJHATTA ANICCA HETU SUTTA**Discourse on Impermanence of the Cause of Internal Sense-bases**

140. Bhikkhus, the eye is impermanent. The cause or the condition for the arising of the eye is also impermanent. Bhikkhus, how can the eye which arises from what is impermanent be permanent?...p... Bhikkhus, the tongue is impermanent. The cause of the condition for the arising of the tongue is also impermanent. Bhikkhus, how can the tongue which arises from what is impermanent be permanent?...p... Bhikkhus, the mind is impermanent. The cause or the condition for the arising of the mind is also impermanent. Bhikkhus, how can the mind which arises from what is impermanent be permanent?

Bhikkhus, on perceiving thus the well-informed ariya disciple becomes disgusted with the eye...p...becomes disgusted with the tongue...p... becomes disgusted with the mind. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly; 'Rebirth is no more; fulfilled is the Noble practice of purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Ajjhata Anicca Hetu Sutta,
the seventh in this vagga.

8. AJJHATTA DUKKHA HETU SUTTA**Discourse on Dukkha Concerning the Cause of Internal Sense-bases**

141. Bhikkhus, the eye is painful (dukkha). The cause or the condition for the arising of the eye is also

painful. Bhikkhus, how can the eye which arises from what is painful be pleasant (sukha)?...p... The tongue is painful. The cause or the condition for the arising of the tongue is also painful. Bhikkhus, how can the tongue which arises from what is painful be pleasant?...p... The mind is painful. The cause or the condition for the arising of the mind is also painful. Bhikkhus, how can the mind which arises from what is painful be pleasant?

On peceiving thus...p... He knows distinctly...there is nothing more to do (for such realization).'

End of the Ajjhata Dukkha Hetu Sutta,
the eighth in this vagga.

9. AJJAHTTĀ ANATTA HETU SUTTA

Discourse on Nature of the Cause of Internal Sense-bases

142. Bhikkhus, the eye is non-self (anatta). The cause or the condition for the arising of the eye is also non-self. Bhikkhus, how can the eye which arises from what is non-self be self (atta)?...p... the tongue is non-self. The cause or the condition for the arising of the tongue is also non-self. Bhikkhus, how can the tongue which arises from what is non-self be Self?...p... The mind is non-self. the cause or the condition for the arising of the mind is also non-self. Bhikkhus, how can the mind which arises from what is non-self be Self?

On perceiving thus...p...He knows distinctly:...there is nothing more to do (for such realization).'

End of the Ajjahatta Anatta Hetu Sutta,
the ninth in this vagga.

10. BĀHIRĀNICCA HETU SUTTA**Discourse on Impermanence of the Cause of External Sense-bases**

143. Bhikkhus, visible objects are impermanent. How can the cause or the condition for the arising of visible objects which arises from what is impermanent be permanent?...sounds...odours...tastes...tangible objects... Mind-objects are impermanent. The cause or the condition for the arising of mind-objects is also impermanent. Bhikkhus, how can mind-objects which arise from what is impermanent be permanent?

On perceiving thus...p...He knows distinctly...there is nothing more to do (for such realization).

End of the Bāhirānicca Hetu Sutta,
the tenth in this vagga.

11. BĀHIRA DUKKHA HETU SUTTA**Discourse on Dukkha Concerning the cause of External Sense-bases**

144. Bhikkhus, visible objects are painful (dukkha). The cause or the condition for the arising of visible objects is also painful. Bhikkhus, how can visible objects which arise from what is painful be pleasant (sukha)?... sounds...odours...tastes...tangible objects... Mind-objects are painful. The cause or the condition for the arising of mind-objects is also painful. Bhikkhus how can mind-objects which arise from what is painful be pleasant?

On perceiving thus...p...he knows distinctly...there is nothing more to do (for such realization).'

End of the Bāhira Dukkha Hetu Sutta,
the eleventh in this vagga.

12. BĀHIRĀNATTA HETU SUTTA

Discourse on Non-Self Nature of the Cause of External Sense-bases

145. Bhikkhus, visible objects are non-Self (anatta). The cause or the condition for the arising of visible objects is also non-Self. Bhikkhus, how can visible objects which arise from what is non-Self be Self (atta)?...sounds... odours...tastes...tangible objects...Mind-objects are non-Self. The cause or the condition for the arising of mind-objects is also non-Self. Bhikkhus, how can mind-objects which arise from what is non-Self be Self?

Bhikkhus, on perceiving thus the well-informed ariya disciple becomes disgusted with visible objects...sounds...odours...tastes...tangible objects...becomes disgusted with mind-objects. On being disgusted (thus) he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Bāhirānatta Hetu Sutta,
the twelfth in this vagga.

End of the Devadaha Vagga, the fourth vagga in the
Third Sub-Division containing fifty-two suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(XV) (v) NAVAPURĀṆA VAGGA

1. Kammanirodha Sutta
2. Anicca Nibbānasappāya Sutta
3. Dukkha Nibbānasappāya Sutta
4. Anatta Nibbānasappāya Sutta
5. Nibbānasappāyapatipadā Sutta
6. Antevāsika Sutta
7. Kimatthiva Brahmācariya Sutta
8. Atthiṇukho Pariyāya Sutta
9. Indriya Sampanna Sutta
10. Dhammakathika Puccha Sutta

(XV) (V) NAVAPURĀNA VAGGA

1. KAMMANIRODHA SUTTA

Discourse on Cessation of Kamma-Actions

146. Bhikkhus, I shall deliver a discourse on kamma-actions that are old and new, on the cessation of kamma-actions and on the practice leading to the cessation of kamma-actions. Listen and pay careful attention to it. I shall speak.

Bhikkhus, what is kamma-action that is old? Bhikkhus, the eye is kamma-action that is old; it is conditioned (by various causes); it is due to volitional activity, and it should be viewed as the cause of Sensation...p... The tongue is kamma-action that is old; it is conditioned (by various causes); it is due to volitional activity; and it should be viewed as the cause of Sensation...p... The mind is kamma-action that is old; it is conditioned (by various causes); it is due to volitional activity; and it should be viewed as the cause of Sensation. Bhikkhus, this is called kamma-action that is old.

Bhikkhus, what is kamma-action that is new? Bhikkhus, a physical, verbal or mental action is done at the present. Bhikkhus, this is called kamma-action that is new.

Bhikkhus, what is cessation of kamma-action? On the cessation of physical, verbal and mental actions, liberation from defilements (arahattaphala) is attained. Bhikkhus, this (arahattaphala) is called cessation of kamma-actions.

Bhikkhus, what is the practice leading to cessation of kamma-actions? It is the Ariya Path of Eight Constituents. Namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mind-

fulness and Right concentration. Bhikkhus, this is called the practice leading to the cessation of kamma-actions.

Bhikkhus, I have thus taught you kamma-action that is old, kamma-action that is new, the cessation of kamma-actions and the practice leading to the cessation of kamma-actions. Bhikkhus, what a compassionate teacher who has the welfare of his disciples at heart should do out of compassion, that I have done for you.

Bhikkhus, there are places at the foot of trees, there are secluded places. Bhikkhus, meditate. Do not be unmindful. do not be remorseful later. This is instruction to you.

End of the Kammanirodha Sutta,
the first in this vagga.

2. ANICCA NIBBĀNASAPPAYA SUTTA

Discourse on Impermanence with regard to practice
Suitable for Nibbāna

147. Bhikkhus, I shall deliver to you a discourse on the practice that is suitable for (realization of) Nibbāna. Listen to it...p...Bhikkhus, what is the practice that is suitable for (realization of) Nibbāna? Bhikkhus, in this matter, the bhikkhu perceives the eye as impermanent, perceives visible objects as impermanent, perceives eye-consciousness as impermanent, perceives eye-contact as impermanent and perceives pleasant, unpleasant or indifferent sensation which arises due to eye-contact as impermanent...p... perceives the tongue as impermanent, perceives tastes as impermanent, perceives tongue-consciousness as impermanent, perceives tongue-contact as impermanent and perceives pleasant, unpleasant or in-

different sensation which arises due to tongue-contact as impermanent...p... perceives the mind as impermanent, perceives mind-objects as impermanent, perceives mind-consciousness as impermanent and perceives pleasant, unpleasant or indifferent sensation which arises due to mind-contact as impermanent.

Bhikkhus, this is the practice that is suitable for (realization of) Nibbāna.

End of the Anicca Nibbānasappaya Sutta,
the second in this vagga.

3. DUKKHA NIBBĀNASAPPAYA SUTTA

Discourse on Dukkha with regard to Practice Suitable for Nibbāna

148. Bhikkhus, I shall deliver to you a discourse on practice that is suitable for (realization of) Nibbāna. Listen to it...p... Bhikkhus, what is the practice that is suitable for (realization of) Nibbāna? Bhikkhus, in this matter, the bhikkhu perceives the eye as painful (dukkha), perceives visible objects as painful, perceives eye consciousness as painful, perceives eye-contact as painful, perceives pleasant, unpleasant or indifferent sensation which arises due to eye-contact as painful...p...perceives the tongue as painful...p...perceives the tongue as painful...p... perceives the mind as painful, perceives mind-objects as painful, perceives mind-consciousness as painful, perceives mind-contact as painful, perceives pleasant, unpleasant or indifferent sensation which arises due to mind-contact as painful.

Bhikkhus, this is the practice that is suitable for (realization of) Nibbāna."

End of the Dukkha Nibbānasappaya Sutta,
the third in this vagga.

4. ANATTA NIBBĀNASAPPĀYA SUTTA

Discourse on Non-Self nature with regard to the
Practice Suitable for Nibbāna

149. Bhikkhus, I shall deliver to you a discourse on practice that is suitable for (realization of) Nibbāna. Listen to it. ...p... Bhikkhus, what is the practice that is suitable for (realization of) Nibbāna? Bhikkhus, in this matter, the bhikkhu perceives the eye as non-self (anatta), perceives visible objects as non-Self, perceives eye-consciousness as non-self, perceives eye-contact as non-Self, perceives pleasant, unpleasant or indifferent sensation which arises due to eye-contact as non-Self...p... perceives the mind as non-Self, perceives mind-objects as non-Self, perceives mind-consciousness as non-Self, perceives mind-contact as non-Self and perceives pleasant, unpleasant or indifferent sensation which arises due to mind-contact as non-Self.

Bhikkhus, this is the practice that is suitable for (realization of) Nibbāna.

End of the Dukkha Nibbānasappaya Sutta,
the fourth in this vagga.

5. NIBBĀNASAPPĀYA PATIPADĀ SUTTA

Discourse on Practice Suitable for Nibbāna

150. Bhikkhus, I shall deliver to you a discourse on practice that is suitable for (realization of) Nibbāna.

Listen to it...p... Bhikkhus, what is the practice that is suitable for (realization of) Nibbāna? Bhikkhus, what do you think of this?

Is the eye permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change as 'This is mine; this is I; this is my Self (atta)?

"No indeed, Venerable Sir."

Are visible objects permanent or impermanent?

"Impermanent, Venerable Sir."...

Is eye-consciousness...Is eye-contact...p...

Is pleasant, unpleasant or indifferent sensation which arises due to mind-contact permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider that which is impermanent, painful and subject to change as 'This is mine, this is I; this is my Self (atta)?

"No indeed, Venerable Sir."

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with the eye, becomes disgusted with visible objects, becomes disgusted with eye-consciousness, becomes disgusted with eye-contact...p...

becomes disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated...p... He knows distinctly; ...there is nothing more to do (for such realization).'

Bhikkhus, this is the practice that is suitable for (realization of) Nibbāna.

End of the Nibbānasappaya paṭipadā Sutta,
the fifth in this vagga.

6. ANTEVĀSIKA SUTTA

Discourse on Resident Pupil

151. Bhikkhus, you should undertake the Noble Practice of Purity without having pupil or a teacher. Bhikkhus, a bhikkhu who has a pupil or a teacher has to live in misery without ease and comfort. Bhikkhus, a bhikkhu who has a pupil and no teacher lives in happiness with ease and comfort.

Bhikkhus, how does the bhikkhu who has a pupil or a teacher live in misery without ease and comfort? Bhikkhus, in this matter, when a bhikkhu sees a visible object with the eye, there arise in him evil demeritorious factors which are frantic thoughts and which are fetters. These fetters reside in that bhikkhu; because evil demeritorious factors reside in him, he is called one who has a pupil. Those factors dominate him; because evil demeritorious factors deminate him, he is called one who has a teacher...p...

And again, bhikkhus, when a bhikkhu tastes a taste with the tongue, there arise in him evil demeritorious factors which are frantic thoughts and which are fetters.

These fetters reside in that bhikkhu; he is called one who has a pupil. Those factors dominate him; because evil demeritorious factors dominate him, he is called one who has a teacher...p...

And again, bhikkhus, when a bhikkhus cognizes a mind-object with the mind, there arise in him evil demeritorious factors which are frantic thoughts and which are fetters. Those fetters reside in that bhikkhu; because evil demeritorious factors reside in him, he is called one who has a teacher. Bhikkhus, thus a bhikkhu who has a pupil or a teacher has to live in misery without ease and comfort

Bhikkhus, how does the bhikkhu who has no pupil or teacher live in happiness with ease and comfort? Bhikkhus, in this matter, when a bhikkhu sees a visible object with the eye, there do not arise in him evil demeritorious factors which are frantic thoughts and which are fetters. Those factors do not reside in that bhikkhu; because evil demeritorious factors do not reside in him, he is called one who has no pupil. Those factors do not dominate him; because evil demeritorious factors do not dominate him; he is called one who has no teacher. Bhikkhus, thus a bhikkhu who has no pupil and no teacher lives in happiness with ease and comfort. Bhikkhus, you should undertake the Noble Practice of Purity without having a pupil or a teacher. Bhikkhus, a bhikkhu who has a pupil or a teacher has to live in misery without ease and comfort. Bhikkhus, a bhikkhu who has no pupil and no teacher lives in happiness with ease and comfort.

End of the Antevāsika Sutta,
the sixth in this vagga.

7. KIMATTHIYA BRAHMACARIYA SUTTA

Discourse on the Benefits of the Noble Practice of Purity

152. Bhikkhus, if wandering ascetics of other faiths were to ask you, 'Friends, for what benefits is the life of purity taken up under Samana Gotama?', you should answer them thus: 'Friends, the life of purity is taken up under the Bhagavā for true and complete understanding of dukkha.'

Bhikkhus, if wandering ascetics of other faiths were to ask you (further), 'Friends, what is the dukkha for true and complete understanding of which the life of purity is taken up under Samana Gotama?', you should answer them thus:

'Friends, the eye is dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that. Visible objects are dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that. Eye-consciousness is dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that. Eye-contact is dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that. Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is also dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that...p... The tongue is dukkha;... The mind is dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that... pleasant, unpleasant or indifferent sensation which arises due to mind-contact is also dukkha; the life of purity is taken up under the Bhagavā for true and complete understanding of that. Friends, this is the dukkha for true and complete under-

standing of which the life of purity is taken up under the Bhagavā.

Bhikkhus, if asked in this way, you should answer thus to those wandering ascetics of other faiths.

End of the Kimatthiya Brahmacariya Sutta,
the seventh in this vagga.

8. ATTHINUKHO PARIYĀYA SUTTA

Discourse on Whether there is any other Way

153. Bhikkhus, leaving out conviction, leaving out liking, leaving out hearsay, leaving out consideration of circumstances, and leaving out belief accepted after consideration, is there any ground on which a bhikkhu might affirm attainment of arahatship, thus: "I know distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'" "

"Venerable Sir, the Bhagavā is the source of the doctrines, the Bhagavā is the guide to the doctrines, the Bhagavā is the repository of the doctrines. Indeed, Venerable Sir, we make an earnest request: May the Bhagavā himself explain the significance of what has thus been said (by the Bhagavā). Having heard (the explanation) from the Bhagavā, the bhikkhus will bear it in mind."

Bhikkhus, in that case, listen and pay good attention. I shall speak.

"Very well, Venerable Sir." replied those bhikkhus to the Bhagavā. The Bhagavā spoke thus: Bhikkhus, leaving out conviction, leaving out liking, leaving out hearsay, leaving out consideration of circumstances, leaving out belief accepted after consideration, there is a ground on which a bhikkhu might affirm attainment of

arahatship, thus: "I know distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity: done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'"

Bhikkhus, what is the ground, leaving out conviction...p...leaving out belief accepted after consideration, on which a bhikkhu might affirm attainment of arahatship thus: "I know distinctly, 'Rebirth is no more; fulfilled is the Noble Practice of purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'"

"Bhikkhus, in this matter, when on seeing a visible object with the eye, there arise in a bhikkhu, craving (lobha), hatred (dosa) and bewilderment (moha), he knows: 'There have arisen in me craving, hatred and bewilderment. When craving (lobha), hatred (dosa) and bewilderment (moha) do not arise in him he knows: Craving, hatred and bewilderment do not arise in him; he knows: 'Craving, hatred and bewilderment have not arisen in me.'"

Bhikkhus, is the knowing of these phenomena due to conviction, or liking, or hearsay, or consideration of circumstances, or belief accepted after consideration?

"No, indeed, Venerable Sir."

Bhikkhus, isn't it that these phenomena are knowing through insight wisdom?

"It is so, Venerable Sir."

Bhikkhus, leaving out conviction, leaving out liking, leaving out hearsay, leaving out consideration of circumstances and leaving out belief accepted after consideration, this is the ground on which a bhikkhu might affirm attainment of arahatship, thus: "I know distinctly, 'Rebirth is no more; fulfilled is the Noble Practice of

Purity; done is all there is to be done (to realize magga): there is nothing more to do (for such realization).'

And again, bhikkhus, when on tasting a taste with the tongue, there arise in a bhikkhu...p... He knows: 'There had arisen in me, 'Craving, hatred and bewilderment do not arise in me, When Craving, hatred and bewilderment had not arisen' in him, he knows 'Craving, hatred and bewilderment had not arisen in me.'

Bhikkhus, is the knowing of these phenomena due to conviction, or liking, or hearsay, or consideration of circumstances, leaving out belief accepted after consideration.?

"No indeed, Venerable Sir."

Bhikkhus, isn't that these phenomena are known through insight wisdom?

"It is so, Venerable Sir."

Bhikkhus, leaving out conviction, leaving out liking, leaving out hearsay, leaving out consideration of circumstances, leaving out belief accepted after consideration, this is the ground on which a bhikkhu might affirm attainment of arahatship, thus: "I know distinctly; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).' ...p...

And again, bhikkhus, when on cognizing a mind-object with the mind there arise in a bhikkhus craving, hatred and bewilderment, he knows, 'There had arisen in me craving, hatred and bewilderment.' When craving, hatred and bewilderment do not arise in him, he knows: "Craving, hatred and bewilderment had not arisen in me.'

Bhikkhus, is the knowing of these phenomena due to conviction, or liking, or hearsay, or consideration of circumstances, or belief accepted after consideration?

"No indeed, Venerable Sir."

Bhikkhus, isn't it that these phenomena are known through insight wisdom?

"It is so, Venerable Sir."

Bhikkhus, leaving out conviction, leaving out liking, leaving out hearsay, leaving out consideration of circumstances, leaving out belief accepted after consideration, this is the ground on which a bhikkhu might affirm attainment of arahatship thus: "I know distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'

End of the Atthinukho Pariyāya Sutta,
the eighth in this vagga.

9. INDRIYA SAMPANNA SUTTA

Discourse on Being Endowed With Sense-faculties

154. At that time a bhikkhu approached the Bhagavā. ...p... Having sat in a suitable place, that bhikkhu addressed the Bhagavā in these words: "Venerable Sir, it is said: 'one who is endowed with sense-faculties, 'one who is endowed with sense-faculties.' Venerable Sir, in what way is one endowed with sense-faculties?"

"If a bhikkhu keeps repeatedly contemplating the arising and the passing away of the eye-faculty, he becomes disgusted with it. ...p... If a bhikkhu keeps repeatedly contemplating the arising and the passing away of the tongue-faculty, he becomes disgusted with it....p... If a bhikkhu keeps repeatedly contemplating the arising and the passing away of the mind-faculty, he becomes disgusted with it. On being disgusted (thus), he becomes

free from attachment. ...p... On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).' In this way, the bhikkhu becomes one who is endowed with sense-faculties.

End of the Indriya Sampanna Sutta,
the ninth in this vagga.

10. DHAMMAKATHIKA PUCCHA SUTTA

Discourse on the Question about the Expounder of
the Dhamma

155. At that time a bhikkhu approached the Bhagavā ...p... Having sat in a suitable place, that bhikkhu addressed the Bhagavā in these words: "Venerable Sir, it is said, 'Expounder of the Dhamma', 'Expounder of the Dhamma'. Venerable Sir, how does one become an expounder of the dhamma?"

If a bhikkhu expounds the doctrine of disgust with the eye, of freedom from attachment to it, and of its cessation, he should be called a bhikkhu who is an expounder of the Dhamma.

If a bhikkhu engages in the practice for disgust with the eye, for freedom from attachment to it; and for its cessation, he should be called a bhikkhu who practises fully according to the Teaching (by means of Insight leading to attainment of magga).

If a bhikkhu, because of disgust with the eye, because of freedom from attachment to it and because of its cessation, has no Clinging and becomes free of defile-

ments, he should be called a bhikkhu who has realized Nibbana in this very life...p... If a bhikkhu expounds the doctrine of disgust with the tongue, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the Dhamma....p...If a bhikkhu expounds the doctrine of disgust with the mind, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the Dhamma. If a bhikkhu engages in the practice for disgust with the mind, for freedom from attachment to it, and for its cessation, he should be called a bhikkhu who practises fully according to the teaching (by means of Vipassanā, Insight Meditation leading to attainment of magga).

If a bhikkhu, because of disgust with the mind, because of freedom, from attachment to it, and because of its cessation, has no Clinging and becomes free of defilements, he should be called a bhikkhu who has realized Nibbāna in this very life.

End of the Dhammakathika Puccha Sutta,
the tenth in this vagga.

End of the Navapurāna Vagga, the fifth vagga in the
Third Sub-division containing fifty-two Suttas.

End of the Third Sub-division.

Namo tassa bhagavato arahato sammā sambuddhassa

(XVI) (i) NANDIKKHAYA VAGGA

1. Ajjhata Nandikkhaya Sutta
2. Bāhira Nandikkhaya Sutta
3. Ajjhata Anicca Nandikkhaya Sutta
4. Bahira Anicca Nandikkhaya Sutta
5. Jīvakambavana Samādhī Sutta
6. Jīvakambavana Patisallāna Sutta
7. Koṭṭhika Anicca Sutta
8. Koṭṭhika Dukkha Sutta
9. Koṭṭhika Anatta Sutta
10. Micchādiṭṭhi Pahāna Sutta
11. Sakkāyadiṭṭhi Pahāna Sutta
12. Attānudiṭṭhi Pahāna Sutta

(XVI) (I) NANDIKKHAYA VAGGA

1. AJJHATTA NANDIKKHAYA SUTTA

Discourse on Extinction of Delight in Internal Sense-bases

156. Bhikkhus, the bhikkhu perceives the eye which is actually impermanent as impermanent. That view of the bhikkhu is Right View. One who perceives correctly (thus) becomes disgusted. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements). ...p... Bhikkhus, the bhikkhu perceives the tongue which is actually impermanent as impermanent. That view of the bhikkhu is Right View. One who perceives correctly (thus) becomes disgusted. With the extinction of delight, attachment becomes extinct. With the extinction of attachment...p... the mind is said to be well liberated (from defilements). Bhikkhus, the bhikkhu perceives the mind which is actually impermanent as impermanent. That view of the bhikkhu is Right View. One who perceives correctly (thus) becomes disgusted. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

End of the Ajjhata Nandikkhaya Sutta,
the first in this vagga.

2. BĀHIRA NANDIKKHAYA SUTTA

Discourse on Extinction of Delight in External Sense-bases

157. Bhikkhus, the bhikkhu perceives visible objects which are actually impermanent as impermanent. That view of the bhikkhu is Right View. One who perceives correctly (thus) becomes disgusted. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

Bhikkhus, the bhikkhu perceives sounds which are actually impermanent ...odours...tastes... tangible objects... perceives mind-objects (which are actually impermanent) as impermanent. That view of the bhikkhu is Right View. One who perceives correctly (thus) becomes disgusted. With the extinction of attachment, delight becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

End of the Bāhira Nandikkhaya Sutta,
the second in this vagga.

3. AJJHATTA ANICCA NANDIKKHAYA SUTTA

Discourse on Impermanence of and Extinction of Delight in Internal Sense-bases

158. Bhikkhus, have right perception¹ of the eye; also contemplate repeatedly the impermanence of the eye, as it really is. Bhikkhus, the bhikkhu who has right

1. right perception: yonisomanasikāra: lit., proper attention; proper consideration. Right perception means perceiving all phenomena as impermanent, dukkha and soulless.

perception of the eye and who also contemplates repeatedly the impermanence of the eye, as it really is, becomes disgusted with the eye. With the extinction of delight, attachment becomes extinct. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

Bhikkhus, have right perception of the ear...the nose... Bhikkhus, have right perception of the tongue; also contemalte repeatedly the impermanence of the tongue, as it really is. Bhikkhus, the bhikkhu who has the right perception of the tongue and who also contemplates repeatedly the impermanence of the tongue, as it really is, becomes disgusted with the tongue. With the extinction of delight, attachment becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements)... the body... Bhikkhus, have right perception of the mind; also contemplate repeatdly the impermanance of the mind, as it really is. Bhikkhus, the bhikkhu who has right perception of the mind and who also contemplates repeatedly the impermanence of the mind, as it readly is, becomes disgusted with the mind. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

End of the Ajjhata Anicca Nandikkhaya Sutta,
the third in this vagga.

4. BĀHIRA ANICCA NANDIKKHAYA SUTTA

Discourse on Impermanence of and Extinction of
Delight in External Sense-bases

159. Bhikkhus, have right perception of visible objects; also contemplate repeatedly the impermanence of visible objects, as it really is. Bhikkhus, the bhikkhu who has right perception of visible objects and who also contemplates repeatedly the impermanence of visible objects, as it really is, becomes disgusted with visible objects. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements)...sounds, ...odours...tastes...tangible objects...

Bhikkhus, have right perception of mind-objects; also contemplate repeatedly the impermanence of mind-objects, as it really is. Bhikkhus, the bhikkhu who has right perception of mind-objects and who also contemplates repeatedly the impermanence of mind-objects, as it really is, becomes disgusted with mind-objects. With the extinction of delight, attachment becomes extinct. With the extinction of attachment, delight becomes extinct. With the extinction of delight and attachment, the mind is said to be well liberated (from defilements).

End of the Bāhira Anicca Nandikkhaya Sutta,
the fourth in this vagga.

5. JĪVAKAMBAVANA SAMĀDHI SUTTA**Discourse on Concentration Given at Jivaka's Mango Grove**

160. At one time the Bhagavā was residing in the Mango Grove of Jīvaka near Rājagaha. During that time the Bhagavā addressed the Bhikkhus, "Bhikkhus!"...p... Bhikkhus, cultivate concentration. Bhikkhus, a bhikkhu who has concentration perceives fundamentally and truly. How does he perceive fundamentally and truly? He perceives fundamentally and truly that the eye is impermanent; he perceives fundamentally and truly that eye-contact is impermanent; he perceives fundamentally and truly that pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent...p...

He perceives fundamentally and truly that the tongue is impermanent...p... He perceives fundamentally and truly that the mind is impermanent; he perceives fundamentally and truly that mind-objects are impermanent...p... He perceives fundamentally and truly that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent.

Bhikkhus, cultivate concentration. A bhikkhu who has concentration perceives fundamentally and truly.

End of the Jīvakambavana Samādhi Sutta,
the fifth in this vagga.

6. JĪVAKAMBAVANA PAṬISALLĀNA SUTTA**Discourse on Solitary Seclusion Given at Jīvaka's Mango Grove**

161. At one time the Bhagavā was residing in the Mango grove of Jīvaka near Rājagaha. During that time, the Bhagavā addressed the bhikkhus...p... Bhikkhus, endeavour to dwell in solitary seclusion. Bhikkhus, a

bhikkhu who dwells in solitary seclusion perceives fundamentally and truly. How does he perceive fundamentally and truly? He perceives fundamentally and truly that visible objects are impermanent; he perceives fundamentally and truly that eye-consciousness is impermanent; he perceives fundamentally and truly that eye-contact is impermanent; he perceives fundamentally and truly that pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent ...p... He perceives fundamentally and truly that the mind is impermanent...mind-objects...mind-consciousness...mind-contact...he perceives fundamentally and truly that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent.

Bhikkhus, endeavour to dwell in solitary seclusion. Bhikkhus, a bhikkhu who dwells in solitary seclusion perceives fundamentally and truly.

End of the Jīvakambavana paṭisallāna Sutta,
the sixth in this vagga.

7. KOTṬHIKA ANICCA SUTTA

Discourse Given to Koṭṭhika on Impermanence

162. At that time, the Venerable Mahā Koṭṭhika approached the Bhagavā....p... Having sat in a suitable place, the Venerable Mahā Koṭṭhika addressed the Bhagavā in these words: "Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall remain in solitary seclusion (with mindfulness and diligence, directing my mind to Nibbāna."

Koṭṭhika, you should abandon desire for that which is impermanent. Koṭṭhika, what is that which is impermanent? Koṭṭhika, the eye is impermanent: you should

abandon desire for that. Visible objects are impermanent; you should abandon desire for them. Eye-consciousness is impermanent; you should abandon desire for that. Eye-contact is impermanent; you should abandon desire for that. Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is impermanent; you should abandon desire for that ...p...

The tongue is impermanent; you should abandon desire for that. Tastes are impermanent; you should abandon desire for them. Tongue-consciousness is impermanent; you should abandon desire for that. Tongue-contact is impermanent; you should abandon desire for that. Pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is impermanent; you should abandon desire for that...p...

The mind is impermanent; you should abandon desire for that. Mind-objects are impermanent; you should abandon desire for them. Mind-consciousness is impermanent; you should abandon desire for that. Mind-contact is impermanent; you should abandon desire for that, pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent; you should abandon desire for that.

Koṭṭhika, you should abandon desire for that which is impermanent.

End of the Koṭṭhika Anicca Sutta,
the seventh in this vagga.

8. KOTṬHIKA DUKKHA SUTTA

Discourse Given to Koṭṭhika on Dukkha

163. At that time the Venerable Mahā Koṭṭhika...p... addressed the Bhagavā in these words: "Venerable Sir, may the Bhagavā...p... I shall remain..."

Koṭṭhika, you should abandon desire for that which is dukkha. Koṭṭhika, what is that which is dukkha? Koṭṭhika, the eye is dukkha, you should abandon desire for that. Visible objects are dukkha, you should abandon desire for them. Eye-consciousness is dukkha, you should abandon desire for that. Eye-contact is dukkha, you should abandon desire for that. Pleasant, unpleasant or indifferent sensation which arises due to eye-contact is dukkha, you should abandon desire for that....p...

The tongue is dukkha; you should abandon desire for that....p... The mind is dukkha; you should abandon desire for that. Mind-objects are dukkha; you should abandon desire for them. Mind-consciousness is dukkha; you should abandon desire for that. Mind-contact is dukkha; you should abandon desire for that. Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is dukkha, you should abandon desire for that.

Koṭṭhika, you should abandon desire for that which is dukkha.

End of the Koṭṭhika Dukkha Sutta,
the eighth in this vagga.

9. KOTṬHIKA ANATTA SUTTA

Discourse Given to Koṭṭhika on Non-Self

164. At that time ...p... I shall remain ...Koṭṭhika, you should abandon desire for that. which is non-Self (anatta).

Koṭṭhika, what is that which is non-Self? Koṭṭhika, the eye is non-Self; you should abandon desire for that. Visible objects are non-Self; you should abandon desire for them. Eye-consciousness is non-Self; you should abandon desire for that. Eye-contact is non-Self; you should abandon desire for that. Pleasant, unpleasant or indifferent

sensation which arises due to eye-contact is non-Self; you should abandon desire for that...p... The tongue in non-Self; you should abandon desire for that. Mind-objects are non-Self; you should abandon desire for them. Mind-consciousness is non-Self; you should abandon desire for that. Mind-contact is non-Self; you should abandon desire for that. Pleasant, unpleasant or indifferent sensation which arises due to mind-contact is non-Self; you should abandon desire for that.

Koṭṭhika, you should abandon desire for that which is non-Self.

End of the Koṭṭhika Anatta Sutta,
the ninth in this vagga.

10. MICCHĀDITṬHI PAHĀNA SUTTA

Discourse on Getting Rid of Wrong View

165. At that time a bhikkhu approached the Bhagavā ...p... Having sat in a suitable place, that bhikkhu addressed the Bhagavā in these words: "Venerable Sir, how should one know and how should one see so that wrong view is got rid of?"

Bhikkhu, wrong view is got rid of by one who knows and sees that the eye is impermanent. Wrong view is got rid of by one who knows and sees that visible objects are impermanent. Wrong view is got rid of by one who knows and sees that eye-consciousness is impermanent. Wrong view is got rid by one who knows and sees that eye-contact is impermanent...p... Wrong view is got rid of by one who knows and sees that pleasant, unpleasant or indifferent sensation which is due to mind-contact is impermanent.

Bhikkhu, wrong view is got rid of by one who knows thus and sees thus.

End of the Micchādiṭṭhi Pahāna Sutta,
the tenth in this vagga.

11. SAKKĀYADITṬHI PAHĀNA SUTTA

Discourse on Getting rid of Belief in a Bodily Entity

166. At that time, a bhikkhu...p...addressed (the Bhagavā) in these words: "Venerable Sir, how should one know and how should one see so that the belief in bodily entity¹ is got rid of?"

Bhikkhu, belief in a bodily entity is got rid of by one who knows and sees the eye is dukkha. Belief in a bodily entity is got rid of by one who knows and sees that visible objects are dukkha. Belief in a bodily entity is got rid of by one who knows and sees that eye-consciousness is dukkha. Belief in a bodily entity is got rid of by one who knows and sees that eye-contact is dukkha ...p... Belief in a bodily entity is got rid of by one who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is dukkha.

Bhikkhu, belief in a bodily entity is got rid of by one who knows and sees thus.

End of the Sakkāyadiṭṭhi Pahāna Sutta,
the eleventh in this vagga.

1. belief in a bodily entity: sakkāya diṭṭhi: Actually sakkāya means the five khandha aggregates. Sakkāya diṭṭhi means the belief that these khandha aggregates constitute a distinct bodily entity. This is a false belief.

12. ATTĀNUDITṬHI PAHĀNA SUTTA

Discourse on Getting rid of Belief in the Existence of Self

167. At that time a bhikkhu...p... addressed (the Bhagavā) in these words: "Venerable Sir, how should one know and how should one see so that Belief in the existence of Self (atta) is got rid of?"

Bhikkhus, belief in the existence of Self is got rid of by one who knows and sees that eye is non-Self (anatta). Belief in the existence of Self is got rid of by one who knows and sees that visible objects are non-Self. Belief in the existence of Self is got rid of by one who knows and sees that eye-consciousness is non-Self. Belief in the existence of atta is got rid of by one who knows and sees that eye-contant is non-Self. Belief in the existence of Self is got rid of by one who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to eye-contact is non-Self...p... Belief in the existence of Self is got rid of by one who knows and sees that the tongue is non-Self...p... Belief in the existence of Self is got rid of by one who knows and sees that the mind is non-Self...mind-objects...mind-consciousness... mind-contact... Belief in the existence of Self is got rid of by one who knows and sees that pleasant, unpleasant or indifferent sensation which arises due to mind-contact is non-Self.

Bhikkhu, Belief in the existence of Self is got rid of by one who knows thus and sees thus.¹

End of the Attānudiṭṭhi Pahāna Sutta,
the twelfth in this vagga,

End of the Nandikkhaya Vagga,

the first vagga in the last sub-division
containing fifty-two suttas.

1. This last sentence is not found in the pāli version of Sixth Internal Buddhist Synod. It is taken from the Myanmar Version.

Namo tassa bhagavato arahato sammā sambuddhassa

(XVII) (ii) SATṬHI PAYYĀLA VAGGA

1. Ajjhatta Anicca Chanda Sutta
2. Ajjhatta Anicca Rāga Sutta
3. Ajjhatta Anicca Chandarāga Sutta
- 4-6. Dukkha Chandādi Sutta
- 7-9. Anatta Chandādi Sutta
- 10-12. Bāhirānicca Chandādi Sutta
- 13-15. Bāhirādukkha Chandādi Sutta
- 16-18. Bāhirānatta Chandādi Sutta
19. Ajjhattātitanicca Sutta
20. Ajjhattānāgatānicca Sutta
21. Ajjhattapaccuppannānicca Sutta
- 22-24. Ajjhatātītādi Dukkha Sutta
- 25-27. Ajjhatātītādi Anatta Sutta
- 28-30. Bāhirātītādi Anicca Sutta
- 31-33. Bāhirātītādi Dukkha Sutta
- 34-36. Bāhirātītādi Anatta Sutta
37. Ajjhattātītāyadanicca Sutta
38. Ajjhattānāgatayadanicca Sutta
39. Ajjhattapaccuppannayadanicca Sutta
- 40-42. Ajjhattatītādiyamdukkha Sutta
- 43-45. Ajjhattatītādiyadanatta Sutta
- 46-48. Bāhirātītādiyadanicca Sutta
- 49-51. Bāhirātītādiyamdukkha Sutta
- 52-54. Bāhirātītādiyadanatta Sutta
55. Ajjhattāyatana Anicca Sutta
56. Ajjhattāyatana Dukkha Sutta
57. Ajjhattāyatana Anatta Sutta
58. Bāhirayatana Anicca Sutta
59. Bāhirayatana Dukkha Sutta
60. Bāhirayatana Anatta Sutta

(XVII) (II) SATṬHI PEYYĀLA VAGGA

1. AJJHATTA ANICCA CHANDA SUTTA

Discourse on Impermanence of and Desire for Internal Sense-bases

168. Bhikkhus, that which is impermanent, you should get rid of desire for it.

Bhikkhus, what is that which is impermanent? Bhikkhus, the eye is impermanent; you should get rid of desire for it. The tongue is impermanent; you should get rid of desire for it. ...p... The mind is impermanent; you should get rid of desire for it.

Bhikkhus, that which is impermanent, you should get rid of desire for it.

2. AJJHATTA ANICCA RĀGA SUTTA

Discourse on Impermanence of and Attachment to Internal Sense-bases

169. Bhikkhus, that which is impermanent, you should get rid of attachment to it.

Bhikkhus, what is that which is impermanent? Bhikkhus, the eye is impermanent; you should get rid of attachment to it...p... The tongue is impermanent; you should get rid of attachment to it...p... The mind is impermanent; you should get rid of attachment to it.

Bhikkhus, that which is impermanent, you should get rid of attachment to it.

3. AJJHATTA ANICCA CHANDARĀGA SUTTA

Discourse on Impermanence of and Strong Attachment to Internal Sense-bases

170. Bhikkhus, that which is impermanent, you should get rid of strong attachment to it.

Bhikkhus, what is that which is impermanent? Bhikkhus, the eye is impermanent; you should get rid of strong attachment to it...p... The tongue is impermanent; you should get rid of strong attachment to it... The mind is impermanent; you should get rid of strong attachment to it.

Bhikkhus, that which is impermanent, you should get rid of strong attachment to it.

4-6. DUKKHA CHANDĀDI SUTTA

Discourse on Dukkha of and Desire etc., for Internal Sense-Bases

171-173. Bhikkhus, that which is dukkha, you should get rid of desire for it, should get rid of attachment to it and should get rid of strong attachment to it.

Bhikkhus, what is that which is dukkha? Bhikkhus, the eye is dukkha; you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it ...p... The tongue is dukkha...p... The mind is dukkha; you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

Bhikkhus, that which is dukkha, you should get rid of desire for it, should get rid of attachment to it and should get rid of strong attachment to it.

7-9. ANATTA CHANDĀDI SUTTA

Discourse on Non-Self Nature of and Desire etc. for Internal Sense-bases

174-176. Bhikkhus, that which is non-Self (anatta), you should get rid of desire for it, should get rid of

attachment to it, and should get rid of strong attachment to it.

Bhikkhus, what is that which is non-Self? Bhikkhus, the eye is non-Self; you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it ...p... The tongue is non-Self; you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it...p... The mind is non-Self; you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

Bhikkhus, that which is non-Self, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

10-12. BĀHIRĀNICCA CHANDĀDI SUTTA

Discourse on Impermanence of and Desire etc. for
External Sense-bases

177-179. Bhikkhus, that which is impermanent, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

Bhikkhus, what is that which is impermanent? Bhikkhus, visible objects are impermanent; you should get rid of desire for them, should get rid of attachment to them, and should get rid of strong attachment to them. Sounds are impermanent; you should get rid of desire for them, should get rid of attachment to them. Odours are impermanent; you should get rid of desire for them.

should get rid of attachment to them and should get rid of strong attachment to them. Tastes are impermanent; you should get rid of desire for them, should get rid of attachment to them; and should get rid of strong attachment to them. Tangible objects are impermanent; you should get rid of desire for them, should get rid of attachment to them; and should get rid of strong attachment to them. Mind-objects are impermanent; you should get rid of desire for them, should get rid of attachment to them; and should get rid of strong attachment to them.

Bhikkhus, that which is impermanent, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

13-15. BĀHIRADUKKHA CHANDĀDI SUTTA

Discourse on Dukkha of and Desire etc., for External Sense-bases

180-182. Bhikkhus, that which is dukkha, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

Bhikkhus, what is that which is dukkha? Bhikkhus, visible objects are dukkha; you should get rid of desire for them, should get rid of attachment to them, and should get rid of strong attachment to them. Sounds,... Odours... Tastes...Tangible objects...Mind-objects are dukkha; you should get rid of desire for them, should get rid of attachment to them; and should get rid of strong attachment to them.

Bhikkhus, that which is dukkha, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

16-18. BĀHIRANATTA CHANDĀDI SUTTA

**Discourse on Non-Self Nature of and Desire etc., for
External Sense-bases**

183-185. Bhikkhus, that which is non-Self (anatta). you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

Bhikkhus, what is that which is non-Self? Bhikkhus, visible objects are non-Self; you should get rid of desire for them, should get rid of attachment to them, and should get rid of strong attachment to them. Sounds,... Odours... Tastes...Tangible objects...Mind-objects are non-Self; you should get rid of desire for them, should get rid of attachment to them, and should get rid of strong attachment to them.

Bhikkhus, that which is non-Self, you should get rid of desire for it, should get rid of attachment to it, and should get rid of strong attachment to it.

19. AJJHATTĀTĪTĀNICCA SUTTA

**Discourse on Impermanence of Internal Sense-bases
in the past**

186. Bhikkhus, the eye in the past is impermanent...p ... The tongue in the past is impermanent...p... The mind in the past is impermanent. On perceiving thus the well-informed ariya disciple becomes disgusted with the eye...p... becomes disgusted also with the tongue...p... becomes disgusted with the mind. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Re-

birth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

20. AJJHATTĀNĀGATĀNICCA SUTTA

Discourse on Impermanence of Internal Sense-bases
in the Future

187. Bhikkhus, the eye in the future is impermanent...p ... The tongue in the future is impermanent...p... The mind in the future is impermanent. On perceiving thus...p... He knows distinctly: 'Re-birth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

21. AJJHATTAPACCUPPANNĀNICCA SUTTA

Discourse on Impermanence of Internal Sense-bases
in the Present

188. Bhikkhus, the eye in the present is impermanent...p ... The tongue in the present is impermanent...p... The mind in the present is impermanent. On perceiving thus...p... He knows distinctly: 'Re-birth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

22-24. AJJHATĀTĪTĀDI DUKKHA SUTTA

Discourse on Impermanence of Dukkha of Internal
Sense-bases in the past etc.,

189-191. Bhikkhus, the eye in the past is dukkha...in the future...in the present...p... The tongue in the past is

dukkha...in the future...in the present...p... The mind in the past is dukkha...in the future...in the present... Bhikkhus, on perceiving thus...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

25-27. AJJHATTĀTĪTĀDI ANATTA SUTTA

**Discourse on Non-Self Nature of Internal Sense-bases
in the past etc.,**

192-194. Bhikkhus, the eye in the past is non-Self...in the future...in the present...p... The mind in the past is non-Self...in the future...in the present... On perceiving thus...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

28-30. BĀHIRĀTĪTĀDI ANICCA SUTTA

**Discourse on Impermanence of External Sense-bases
in the past etc.,**

195-197. Bhikkhus, visible objects in the past are impermanent...p ...in the present... Sounds...Odours... Tastes...Tangible objects... Mind-objects in the past are impermanent...in the future... in the present... On perceiving thus, ...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

31-33. BĀHIRĀTĪTĀDI DUKKHA SUTTA

Discourse on Dukkha of External Sense-bases in the past etc.,

198-200. Bhikkhus, visible objects in the past are dukkha...p ...in the future...in the present... Sounds...Odours... Tastes...Tangible objects... Mind-objects in the past are dukkha...in the future... in the present... On perceiving thus, ...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

34-36. BĀHIRĀTĪTĀDI ANATTA SUTTA

Discourse on Non-Self Nature of External Sense-bases in the past etc.

201-203. Bhikkhus, visible objects in the past are Non-Self...in the future...in the present... Sounds...Odours ...Tastes...Tangible objects... Mind-objects in the past are non-Self...in the future... in the present... On perceiving thus, ...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

37. AJJHATTĀTĪTAYADANICCA SUTTA

Discourse on Impermanence etc., of Internal Sense-bases in the past

204. Bhikkhus, the eye in the past is impermanent. That which is impermanent is dukkha. That which is dukkha is Non-Self (anatta). That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not

my Self (atta)...p... The tongue in the past is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).' On perceiving thus:...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'

38. AJJHATTĀNĀGATAYADANICCA SUTTA

Discourse on Impermanence etc., of Internal Sense-bases in the Future

205. Bhikkhus, the eye in the future is impermanent. That which is impermanent is dukkha. That which is dukkha is Non-Self (anatta). That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'...p... The tongue in the future is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self(anatta). That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This tongue is not mine; this is not I; this is not my Self (atta).' ...p...The mind in the future is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'. Bhikkhus, on perceiving thus:...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).'

39. AJJHATTAPACCUPPANNAYADANICCA SUTTA

Discourse on Impermanence etc., of Internal Sense-
bases in the present

206. Bhikkhus, the eye in the present is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self (anatta). That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'...p... The tongue in the present is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).' ...p...The mind in the present is impermanent. That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'. On perceiving thus:...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

[Editorial Note: At this point the Myanmar Translation has a sutta entitled 'Ajḡhattātītādiyadanicca Sutta although this sutta is not found in the Sixth Synod Pāli Text. We have therefore not included it in our English translation.]

40-42. AJJHATTĀTĪTĀDIYAMDUKKHA SUTTA

Discourse on Dukkha of Internal Sense-bases in the Past etc.,

207-209. Bhikkhus, the eye in the past is dukkha...in the future...in the present...p... That which is dukkha is non-Self (anatta). That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'...p... The tongue is dukkha...p... The mind in the past is dukkha...in the future...in the present... That which is dukkha is non-Self (anatta). That which is non-Self should be perceived with insight wisdom, thus; 'This is not mine; this is not I; this is not my Self (atta)'. On perceiving thus...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)."

43-45. AJJHATTĀTĪTĀDIYADANATTA SUTTA

Discourse on Non-Self Nature of Internal Sense-bases in the past etc.,

210-212. Bhikkhus, the eye in the past is non-Self(anatta)...in the future...in the present...p... That which is non-Self (anatta) should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)'...p... The tongue is non-Self...p... The mind in the past is non-Self...in the future...in the present... That which is non-Self should be perceived with insight wisdom, thus; 'This is not mine; this is not I; this is not my Self (atta)'. On perceiving thus...p... He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all

there is to be done (to realize magga); there is nothing more to do (for such realization)."

46-48. BĀHIRĀTĪTĀDIYADANICCA SUTTA

Discourse on Impermanence of External Senses-bases of the past etc.,

213-215. Bhikkhus, the eye in the past are impermanent...in the future...in the present... That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus; 'This is not mine; this is not I; this is not my Self (atta)'. Sounds...Odours... Tastes... Tangible objects... Mind-objects are impermanent in the past... in the future...in the present... That which is impermanent is dukkha. That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self'. On perceiving thus...p... He knows distinctly:...there is nothing more to do (for such realization)."

49-51. BĀHIRĀTĪTĀDIYAMDUKKHA SUTTA

Discourse on Dukkha of External Sense-bases in the past etc.,

216-218. Bhikkhus, visible objects in the past are dukkha...in the future...in the present... That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta)' Sounds...Odours... Tastes...Tangible objects... Mind-objects in the past are dukkha...in the future... in the

present... That which is dukkha is non-Self. That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta). On perceiving thus, 'This is not mine; this is not I; this is not my Self(atta)'. On perceiving thus:...p...He knows distinctly...there is nothing more to do (for such realization)."

52-54. BĀHIRĀTĪTĀDIYADANATTA SUTTA

Discourse on Non-Self Nature of External Sense-bases in the past etc.,

219-221. Bhikkhus, visible objects in the past are non-Self...in the future...in the present... That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta). Sounds...Odours...Tastes...Tangible objects... Mind-objects in the past are non-Self...in the future... in the present... That which is non-Self should be perceived fundamentally and truly with insight wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta). On perceiving thus...p...He knows distinctly:...there is nothing more to do (for such realization)."

55. AJJHATTĀYATANA ANICCA SUTTA

Discourse on Impermanence of Internal Sense-bases

222. Bhikkhus, the eye is impermanent...p... The tongue is impermanent...p... The mind is impermanent... On perceiving thus...p... He knows distinctly...there is nothing more to do for such realization.

56. AJJHATTĀYATANA DUKKHA SUTTA**Discourse on Dukkha of Internal Sense-bases**

223. Bhikkhus, the eye is dukkha...p... The tongue is dukkha...p... The mind is dukkha... On perceiving thus...p... He knows distinctly...there is nothing more to do for such realization.

57. AJJHATTĀYATANA ANATTA SUTTA**Discourse on Non-Self Nature of Internal Sense-bases**

224. Bhikkhus, the eye is non-Self(anatta)...p... The tongue is non-Self...p... The mind is non-Self. On perceiving thus...p... He knows distinctly...there is nothing more to do for such realization.

58. BĀHIRĀYATANA ANICCA SUTTA**Discourse on Impermanence of External Sense-bases**

225. Bhikkhus, the eye is impermanent Sounds...Odours... Tastes...Tangible objects... Mind-objects are impermanent... On perceiving thus...p... He knows distinctly...there is nothing more to do for such realization.

59. BĀHIRĀYATANA DUKKHA SUTTA**Discourse on Dukkha of External Sense-bases**

226. Bhikkhus, the eye is dukkha... Sounds... Odours... Tastes...Tangible objects... Mind-objects are dukkha... On perceiving thus...p... He knows distinctly... there is nothing more to do for such realization.

60. BĀHIRĀYATANA ANATTA SUTTA

Discourse on Non-Self Nature of External Sense-bases

227. Bhikkhus, visible objects are non-Self... Sounds... Odours... Tastes...Tangible objects... Mind-objects are non-Self... On perceiving thus...p... He knows distinctly... there is nothing more to do for such realization.

End of the Saṭṭhi peyyāla Vagga,
the second vagga in the Fourth Sub-division
containing ninety-three suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(XVIII) (III) SAMUDDA VAGGA

1. Pathama Samudda Sutta
2. Dutiya Samudda Sutta
3. Bāḷisikopama Sutta
4. Khīrarukkhopama Sutta
5. Koṭṭhika Sutta
6. Kāmabhū Sutta
7. Udāyi Sutta
8. Adittapariyāya Sutta
9. Pathama Hatthapadopama Sutta
10. Dutiya Hatthapadopama Sutta

(XVIII) (III) SAMUDDA VAGGA

1. PATHAMA SAMUDDA SUTTA

First Discourse on "The Ocean"

228. Bhikkhus, the uninformed worldling talks of 'The ocean! The ocean!' Bhikkhus, what is talked about (by the worldling) is not 'The ocean' in the Teaching of the Ariyas. Bhikkhus, it is just enormous mass of water, an immense expanse of water.

Bhikkhus, the eye is the ocean of man. That ocean has violent forces which are visible objects. Bhikkhus, one who can withstand those violent forces of visible objects is said to be one who has crossed the ocean which is the eye, with its waves, whirlpools, sea monsters, and demons¹; he is an arahat who has crossed to the other shore and stands on firm ground...p... Bhikkhus, the tongue is the ocean of a man. That ocean has violent forces which are tastes. Bhikkhus, one who can withstand those violent forces of tastes is said to be one who has crossed the ocean which is the tongue, with its waves, whirlpools, sea monsters, and demons; he is an arahat who has crossed to the other shore and stands on firm ground... Bhikkhus, the mind is the ocean of a man. That ocean has violent forces which are mind-objects. Bhikkhus, one who can withstand those forces of mind objects is said to be one who has crossed the ocean which is the mind, with its waves, whirlpools, sea monsters, and demons; he is an arahat who has crossed to the other shore and stands on firm ground.

1. Waves represent anger and despair: whirlpools represent sense pleasures; sea monsters and demons represent women (The Commentary).

Thus said (the Bhagavā)...p... the Teacher...

'He who has crossed this ocean which is difficult to cross, with its said monsters, demons, waves, whirlpools and dangers, is said to be a wise one who has fulfilled the Noble Practice of Purity; who has reached the end of loka and has reached the other shore.

End of the pathama Samudda Sutta,
the first in this vagga.

2. DUTIYA SAMUDDA SUTTA

Second Discourse on "The Ocean"

229. Bhikkhus, the uninformed worldling talks of 'The ocean! The ocean!' What is talked about (by the worldling) is not 'The ocean' in the Teaching of the Ariyas. Bhikkhus, it is just enormous mass of water, an immense expanse of water.

Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are called 'The ocean' in the Teaching of the Ariyas. Most of the beings of the deva world with its devas, Maras and Brahmās and the world of human beings with its samanas and brāhmanas, kings and men, are submerged in this ocean and are in a state like that of a snarled skein of yarn, or that of a matted bird's nest, or that of a muñja grass or pabbaja grass, and are unable to escape the miserable, ruinous realms of existence (apāya), or to escape from the round of existence (saṃsāra)...p...

Bhikkhus, there are tastes cognizable by tongue-consciousness...p... There are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus, these are called 'The ocean' in the Teaching of the Ariyas. Most of the beings of the deva world with its devas, Maras and brahmās and the world of human beings with its samaṇas and brāhmaṇas, kings and men, are submerged in this ocean and are in a state like that of a snarled skein of yarn, or that of a matted bird's nest, or that of a muñja grass or pabajja grass, and are unable to escape the miserable, ruinous realms of existence (apāya), or to escape from the round of existence (saṃsāra).

He who has freed himself from attachment (rāga), hatred (dosa) and ignorance (avijjā) can cross this ocean which is difficult to cross, with its sea monsters, demons, waves and dangers. That person has overcome entanglements, has passed beyond death, has done away with the substrata of existence (upadhis), has eradicated dukkha, so that it will not rise again. Having reached utter cessation he will not come into existence again. And I say that he is one who has bewildered the King of Death.¹

3. BĀḲISIKOPAMA SUTTA

Fisherman Simile Discourse

230. Bhikkhus, to give an example, a fisherman might lower a baited fish hook into a deep pool of water and a fish, which sees only the bait, might gulp down

1. one who has bewildered the King of Death: refers to an Arahāt, for whom there is no more rebirth. When the King of Death looks for the destination of an Arahāt, he cannot find him in any plane of existence. So Death is bewildered.

that hook. Bhikkhus, that fish which gulps down the fisherman's hook thus comes to misfortune and destruction and is subject to whatever the fisherman wishes to do with it.

Bhikkhus, in the same way, there are in this world six kinds of fish hooks to cause misfortune and to destroy beings. What are the six? Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy and gets absorbed in them, bhikkhus, that bhikkhu is said to be one who has swallowed Māra's fish hook and has come to misfortune and destruction and who is subject to whatever the Evil One wishes to do with him...p... Bhikkhus, there are tastes cognizable by tongue-consciousness...p...

Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, speaks about them with joy, and gets absorbed in them, bhikkhus, that bhikkhu is said to be one who has swallowed Mara's fish hook and has come to misfortune and destruction and who is subject to whatever the Evil One wishes to do with him.

Bhikkhus, there are visible objects cognizable by eye-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu revels in them, does not speak about them with joy and does not get absorbed in them, bhikkhus,

that bhikkhu is said to be one who has not swallowed Māra's fish hook, who has broken the fish hook, who has destroyed the fish hook, who has not come to misfortune and destruction and who is not subject to whatever the Evil One wishes to do with him...p...

Bhikkhus, there are tastes cognizable by tongue-consciousness...p... Bhikkhus, there are mind-objects cognizable by mind-consciousness which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. If a bhikkhu does not revel in them, does not speak about them with joy and does not get absorbed in them, Bhikkhus, that bhikkhu is said to be one who has not swallowed Māra's fish hook, who has broken the fish hook, who has destroyed the fish hook, who has not come to misfortune and destruction and who is not subject to whatever the Evil One wishes to do with him.

End of the Bāḷisikopama Sutta,
the third in this vagga.

4. KHĪRARUKKHOPAMA SUTTA

Discourse Containing the Simile of a Tree
with Milky Sap

231. Bhikkhus, in respect of visible objects cognizable by eye-consciousness, a certain bhikkhu or bhikkhunī has attachment (rāga), hatred (dosa) and bewilderment (moha)¹; in that person who has not got rid of attachment, hatred and bewilderment, even if a limited number of visible objects cognizable by eye-consciousness impinged on the eye, they would take hold of the mind, not to speak of

1. has attachment . . . : means that that person has not got rid of these defilements through Magga insight. (The Commentary).

reason for that? Bhikkhus, it is because that person has attachment, hatred and bewilderment and has not got rid of them ... P ...

Bhikkhus, in respect of tastes cognizable by tongue-consciousness, a certain bhikkhu or bhikkhunī has attachment ... P ...

Bhikkhus, in respect of mind-objects cognizable by mind-consciousness, a certain bhikkhu or bhikkhunī has attachment, hatred and bewilderment; in that person who has not got rid of attachment, hatred and bewilderment, even if a limited number of mind-objects cognizable by mind-consciousness impinged on the mind, they would take hold of the mind. What is the reason for that? Bhikkhu, it is because that person has attachment, hatred and bewilderment and has not got rid of them.

Bhikkhus, in respect of visible objects cognizable by eye-consciousness, a certain bhikkhu or bhikkhunī has no attachment, no hatred and no bewilderment; that person has got rid of attachment, hatred and bewilderment; in that person, even if a large number of visible objects cognizable by eye-consciousness impinged on the eye, they would not take hold of the mind, not to speak of a limited number of visible objects. What is the reason for that? Bhikkhus, it is because that person has no attachment, no hatred and no bewilderment and has got rid of them ... P ...

Bhikkhus, in respect of tastes cognizable by tongue-consciousness, a certain bhikkhu or bhikkhunī has no attachment ... P ... in respect of mind-objects cognizable by mind-consciousness ... has no attachment, no hatred and no bewilderment; that person has got rid of attachment, hatred and bewilderment; in that person, even if a large number of mind-objects impinged on the mind, they

the effect by a large number of visible objects. What is the reason for that? Bhikkhus, it is because that person has attachment, hatred and bewilderment and has not yet got rid of them . . . P . . .

Bhikkhus, in respect of tastes cognizable by tongue-consciousness, a certain bhikkhu or bhikkhunī has attachment . . . P . . .

Bhikkhus, in respect of mind-objects cognizable by mind-consciousness, a certain bhikkhu or bhikkhunī has attachment, hatred and bewilderment; in that person who has not got rid of attachment, hatred and bewilderment, even if a limited number of mind-objects cognizable by mind-consciousness impinged on the mind, they would take hold of the mind, not to speak of the effect by a large number of mind-objects. What is the reason for that? Bhikkhus, it is because that person has attachment, hatred and bewilderment and has not yet got rid of them.

Bhikkhus, for example, there is a tender, young tree of the kind with sap resembling milky juice, such as a bodhi tree, a banyan tree, a small-leaf banyan tree or a fig tree; a man might cut that tree with a sharp knife; would the milky juice flow out whatever place of the tree it is cut?

Yes, Venerable Sir, it would.

What is the reason for that?

Venerable Sir, it is because there is milky juice in the tree. cognizable by eye-consciousness, a certain bhikkhu or bhikkhunī has attachment, hatred and bewilderment; in that person who has not got rid of attachment, hatred and bewilderment, even if a limited number of visible objects cognizable by eye-consciousness impinged on the eye. they would take hold of the mind, not to speak of the effect by a large number of visible objects. What is the

would not take hold of the mind, not to speak of a limited number of mind-objects. What is the reason for that? Bhikkhus, it is because that person has no attachment, no hatred and no bewilderment and has got rid of them.

Bhikkhus, for example, there is a tree of the kind with sap resembling milky juice such as a bodhi tree, a banyan tree, a small leaf banyan tree or a fig tree which has become dried up, hollow and decayed; a man might cut that tree with a sharp knife; does the milky juice flow out at whatever place of the tree it is cut?

No indeed, Venerable Sir.

What is the reason for that?

Venerable Sir, it is because there is no milky juice in the tree.

In the same way, bhikkhus, in respect of visible objects cognizable by eye-consciousness, a certain bhikkhu or bhikkhunī has no attachment, no hatred and no bewilderment; that person has got rid of attachment, hatred and bewilderment; in that person, even if a large number of visible objects cognizable by eye-consciousness impinged on the eye, they would not take hold of the mind, not to speak of a limited number of visible objects. What is the reason for that? Bhikkhus, it is because that person has no attachment¹, no hatred and no bewilderment; and has got rid of them ... P ...

Bhikkhus, in respect of tastes cognizable by tongue-consciousness, a certain bhikkhu or bhikkhunī has no attachment ... P ...

Bhikkhus, in respect of mind-objects cognizable by mind-consciousness, a certain bhikkhu or bhikkhunī has

1. has no attachment ...: means that that person has got rid of these defilements through Magga insight (The Commentary).

no attachment, no hatred, and no bewilderment; that person has got rid of attachment, hatred and bewilderment; in that person, even if a large number of mind-objects cognizable by mind-consciousness impinged on the mind, they would not take hold of the mind, not to speak of a limited number of mind-objects. What is the reason for that? Bhikkhus, it is because that person has no attachment, no hatred and no bewilderment and has got rid of them.

End of the Khīrarukkhopama Sutta,
the fourth in this vagga.

5. KOTṬHIKA SUTTA DISCOURSE TO KOTṬHIKA

232. At one time the Venerable Sāriputta and the Venerable Mahā Koṭṭhika were staying in the Isipatana deer sanctuary near Bārāṇasī.

Then in the evening the Venerable Mahā Koṭṭhika, arising from solitary meditation, approached the Venerable Sāriputta and exchanged greetings with the Venerable Sāriputta. Bringing to a conclusion the courteous and amiable greetings, the Venerable Mahā Koṭṭhika sat in a suitable place and said thus to the Venerable Sāriputta.

Friend Sāriputta, is the eye the fetter of visible objects or visible objects the fetter of the eye? ... P ... Is the tongue the fetter of tastes or are tastes the fetter of the tongue? ... P ... Is the mind the fetter of mind-objects or are mind-objects the fetter of the mind?

Friend Koṭṭhika, neither the eye is the fetter of visible objects, nor are visible objects the fetter of the eye. Strong attachment that arises dependent on both the eye and visible objects is the fetter of them both ... P ...

Neither the tongue is the fetter of tastes nor are the tastes the fetter of the tongue. Strong attachment that arises dependent on the tongue and tastes is the fetter of them both ... P... Neither the mind is the fetter of mind-objects nor are mind-objects the fetter of the mind, Strong attachment that arises dependent on the mind and mind-objects is the fetter of them both.

Friend, for example, a black ox and a white ox might be tied together by a rope or a thong. Suppose one were to say; The black ox is the fetter of the white ox; the white ox is the fetter of the black ox; would he be saying what is true?

No indeed, friend.

Friend, the black ox is not the fetter of the white ox, nor the white ox the fetter of the black ox. The single rope or thong which ties them together is their fetter.

In the same way, friend, the eye is not the fetter of visible objects, nor visible objects the fetter of the eye. Strong attachment that arises dependent on both the eye and visible objects is the fetter of them both ... P ... The tongue is not the fetter of tastes ... P ... The mind is not the fetter of mind-objects, nor are mind-objects the fetter of the mind. Strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both.

Friend, if the eye were the fetter of visible objects, or visible objects the fetter of the eye, there is no meaning in taking up this Noble Practice of Purity for the complete eradication of dukkha. Friend, the eye is not the fetter of visible objects nor visible objects the fetter of the eye. Because strong attachment that arises dependent on both the eye and visible objects is the fetter of

them both, it is meaningful to take up the Noble Practice of Purity for the complete eradication of dukkha ... P ...

Friend, if the tongue were the fetter of tastes, or tastes the fetter of the tongue, there is no meaning in taking up this Noble Practice of Purity for the complete eradication of dukkha. Friend, the tongue is not the fetter of tastes, nor are tastes the fetter of the tongue. Because strong attachment that arises dependent on both the tongue and tastes is the fetter of them both, it is meaningful to take up this Noble Practice of Purity for the complete eradication of dukkha ... P ...

Friend, if the mind were the fetter of mind-objects, or if mind objects the fetter of the mind, there is no meaning in taking up this Noble Practice of Purity for the complete eradication of dukkha. Friend, the mind is not the fetter of mind-objects, nor are mind objects the fetter of the mind. Because strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both, it is meaningful to take up the Noble Practice of Purity for the complete eradication of dukkha.

Friend, the eye is not the fetter of visible objects, nor are visible objects the fetter of the eye. Strong attachment that arises dependent on both the eye and visible objects is the fetter of them both ... P ... The tongue is not the fetter of tastes ... P ... The mind is not the fetter of mind-objects, nor are mind-objects the fetter of the mind. Strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both. This can be understood in the following way also.

Friend, the Bhagavā has eyes; the Bhagavā sees visible objects with the eye; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements. Friend, the Bhagavā has ears; the

Bhagavā hears sounds with the ear; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements. Friend, the Bhagavā has a nose, the Bhagavā smells odours with the nose; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements. Friend, the Bhagavā has a tongue. The Bhagavā tastes flavours with the tongue; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements. Friend, the Bhagavā has a body; the Bhagavā touches tangible objects with the body; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements. Friend, the Bhagavā has the mind, the Bhagavā cognizes mind-objects with the mind; (but) the Bhagavā has no strong attachment; the mind of the Bhagavā is well liberated from defilements.

In this way, friend, it should be understood thus: "The eye is not the fetter of visible objects, nor are visible objects, the fetter of the eye. Strong attachment that arises dependent on both the eye and visible objects is the fetter of them both. The ear is not ... The nose is not ... The tongue is not the fetter of tastes, nor tastes the fetter of the tongue. Strong attachment that arises dependent on both the tongue and tastes is the fetter of them both. The body is not ... The mind is not the fetter of mind-objects, nor mind-objects the fetter of the mind. Strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both.

End of the Koṭṭhika Sutta,
the fifth in this vagga.

6. KĀMABHŪ SUTTA

DISCOURSE TO KĀMABHU

233. At one time, the Venerable Ānanda and the Venerable Kāmabhū were residing at Ghositārāma monastery near Kosambī. Then in the evening the Venerable Kāmabhū, arising from solitary meditation, approached the Venerable Ānanda and exchanged greetings with the Venerable Ānanda. Bringing to a conclusion the courteous and amiable words of greeting, the Venerable Kāmabhū sat in a suitable place. Having sat in a suitable place, he addressed the Venerable Ānanda in these words:

"Friend Ānanda, is the eye the fetter of visible objects, or are visible objects the fetter of the eye? ... P ... Is the tongue the fetter of tastes, or are tastes the fetter of the tongue? ... P... Is the mind the fetter of are mind-objects, or mind-objects the fetter of the mind?"

Friend Kāmabhū, neither the eye is the fetter of visible objects, nor are visible objects the fetter of the eye. Strong attachment that arises dependent on both the eye and visible objects is the fetter of them both ... P ... Neither the tongue is the fetter of tastes, nor are tastes the fetter of the tongue ...P... Neither the mind is the fetter of mind-objects nor are mind-objects the fetter of the mind. Strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both.

Friend, for example, a black ox and a white ox might be tied together by a single rope or a thong. Suppose one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox,' would he be saying what is true?

No indeed, friend.

Friend, the black ox is not the fetter of the white ox, nor the white ox the fetter of the black ox. The single rope or thong which ties them together is the fetter.

In the same way, friend, the eye is not the fetter of visible objects, nor visible objects the fetter of the eye ... P ... The tongue is not ... P ... The tongue is not ... P ... The mind is not ... P ... Strong attachment that arises dependent on both the mind and mind-objects is the fetter of them both.

End of the Kāmabhū Sutta,
the sixth in this vagga.

7. UDĀYĪ SUTTA

DISCOURSE TO UDĀYĪ

234. At one time, the Venerable Ānanda and the Venerable Udāyī were residing at the Ghositārāma monastery near Kosambī. Then in the evening the Venerable Udāyī, arising from solitary meditation, approached the Venerable Ānanda and exchanged greetings with the Venerable Ānanda. Bringing to a conclusion, the courteous and amiable words of greeting, the Venerable Udāyī sat in a suitable place. Having sat in a suitable place he addressed the Venerable Ānanda in these words:

Friend Ānanda, just as the Bhagavā has explained, elucidated and shown in various ways in respect of this body as: 'This body for this reason also is non-self (anatta)', would it be possible in the same manner, to analyse and to make plain in respect of this consciousness too, as: 'This consciousness for this reason also is non-self?'

Friend Udāyī, just as the Bhagavā has explained, elucidated and shown in various ways in respect of this

body as: 'This body for this reason also is non-self (anatta)', it is possible, in the same manner, to say, to explain, to make clear, to establish, to disclose, to analyse and to make plain in respect of this consciousness too, as 'This consciousness for this reason also is non-self.'

Friend Udāyī, does not eye consciousness arise dependent on the eye and visible objects?

"It does, friend".

Friend, there is cause and condition for the arising of eye-consciousness; if that cause and condition were to cease altogether, in every respect and completely, would eye-consciousness appear at all?

"No indeed, friend."

Friend, in this way also the Bhagavā has explained, elucidated and shown in respect of this consciousness, as: 'This consciousness for this reason also is non-self.' ... P ...

Friend, does not tongue-consciousness arise dependent on the tongue and tastes?

"It does, friend."

Friend, there is cause and condition for the arising of tongue-consciousness; if that cause and condition were to cease altogether, in every respect, and completely, would tongue-consciousness appear at all?

No indeed, friend.

Friend, in this way also the Bhagava has explained, elucidated in respect of this consciousness, as: 'This consciousness for this reason also is non-self.'

Friend, does not mind-consciousness arise dependent on the mind and mind-objects?

"It does, friend."

Friend, there is cause and condition for the arising of mind-consciousness; if that cause and condition were to cease altogether, in every respect and completely, would mind-consciousness appear at all?

"No indeed, friend."

Friend, in this way also the Bhagavā has explained, elucidated and shown in respect of consciousness, as: 'This consciousness for this reason also is non-self.'

Friend, to give an example, a man desiring heartwood, seeking heartwood and wandering in search of heartwood were to take a very sharp knife and enter a forest. That man might see there a big straight, young plantain tree which has no heartwood. He might cut it off at the base. Having cut it off at the base he might chop off the top part and then might peel off the outer layers. He would not find in the plantain even the sap-wood, much less the heart-wood.

Friend, in the same way, the bhikkhu does not consider the six sense-bases of contact as self (*atta*), nor as objects of self. That bhikkhu by not considering thus does not cling to anything in the world. Having no clinging he has no longing. Having no longing, he extinguishes all defilements by himself. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do for such realization.'

End of the Udāyī Sutta,
the seventh in this vagga.

8. ADITTAPARIYĀYA SUTTA

THE DISCOURSE ON BURNING

235. Bhikkhus, I shall give you a discourse called 'The Discourse on Burning'. Listen to it. Bhikkhus, what is the discourse called 'The Discourse on Burning'?

Bhikkhus, it would be better if one's eyes were to be pierced with a burning, red hot, flaming, iron rod than to take in the general characteristics and the details of visible objects cognizable by eye-consciousness. Bhikkhus, if one's consciousness were to take delight in the general characteristics and the details and if one were to die at such a moment, one is certain to reach either of two destinations, viz. Niraya (planes of intense continuous suffering) and the animal world. Bhikkhus, seeing this danger, I speak thus

Bhikkhus, it would be better if one's ears were to be pierced with a burning, flaming, blazing, pointed iron spike than to take in the general characteristics and the details of sounds cognizable by ear-consciousness. Bhikkhus, if one's consciousness were to take delight in the general characteristics or in the details and if one were to die at such a moment, one is certain to reach either of two destinations, viz., Niraya (planes of intense continuous suffering), and the animal world. Bhikkhus, seeing this danger, I speak thus

Bhikkhus, it would be better if one's nose were to be pierced and destroyed with a burning, flaming, blazing, small pointed knife than to take in the general characteristics and the details of odours cognizable by nose-consciousness.

Bhikkhus, if one's consciousness were to take delight in the general characteristics or in the details and if one were to die at such a moment, one is certain to reach

either of two destinations, viz., Niraya (planes of intense continuous suffering) and the animal world. Bhikkhus, I speak thus.

Bhikkhus, it would be better if one's nose were to be pierced and destroyed with a burning, flaming, blazing, small pointed knife than to take in the general characteristics and the details of odours cognizable by nose-consciousness. Bhikkhus, if one's consciousness were to take delight in the general characteristics or in the details and if one were to die at such a moment, one is certain to reach either of two destinations, viz., Niraya (planes of intense continuous suffering) and the animal world. Bhikkhus, seeing this danger, I speak thus.

Bhikkhus, it would be better if one's tongue were to be cut off with a burning, flaming, blazing, sharp razor than to take in the general characteristics and the details of tastes cognizable by tongue-consciousness. Bhikkhus, if one's consciousness were to take delight in the general characteristics or in the details and if one were to die at such a moment, one is certain to reach either of two destinations, viz., Niraya (planes of intense continuous suffering) and the animal world. Bhikkhus, seeing this danger, I speak thus.

Bhikkhus, it would be better if one's body were to be flayed with a burning, flaming, blazing sharp hatchet than to take in the general characteristics and the details of odours cognizable by body-consciousness. Bhikkhus, if one's consciousness were to take delight in the general characteristics or in the details and if one were to die at such a moment, one is certain to reach either of two destinations, viz., Niraya (planes of intense continuous suffering) and the animal world. Bhikkhus, seeing this danger, I speak thus.

Bhikkhus, I declare that sleeping, in reality, is barrenness for living beings; I declare that sleeping is unproductiveness for living beings; I declare that sleeping is foolishness for living beings. Even then, bhikkhus, it would be better if one were asleep than to yield to such thoughts as might even lead to dissension in the Order of the Samgha. Bhikkhus, seeing this danger, I speak thus concerning the barrenness of living beings.

Bhikkhus, concerning these, the well-informed ariya disciple reflects thus: 'Accepting the statement concerning the piercing of the eyes with burning, flaming, blazing red-hot iron rod, I shall now contemplate only this: 'The eye is impermanent; visible objects are impermanent; eye-consciousness is impermanent; eye-contact is impermanent; pleasant or indifferent sensation which arises due to eye-contact is impermanent.

"Accepting the statement concerning the piercing of the ears with a burning, flaming blazing pointed iron spike, I shall now contemplate only this: 'The ear is impermanent; sounds are impermanent, ear-consciousness is impermanent; ear-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to ear-contact is impermanent.

"Accepting the statement concerning the destroying of the nose with a burning, flaming blazing, small pointed knife, I shall now contemplate only this: 'The nose is impermanent; odours are impermanent, nose-consciousness is impermanent; nose-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to nose-contact is impermanent.

"Accepting the statement concerning the cutting off of the tongue with a burning, flaming blazing sharp

razor, I shall now contemplate only this: 'The tongue is impermanent; tastes are impermanent, tongue-consciousness is impermanent; tongue-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to tongue-contact is impermanent.

"Accepting the statement concerning the flaying of the body with a burning, flaming blazing sharp hatchet, I shall now contemplate only this: 'The ear is impermanent; sounds are impermanent, ear-consciousness is impermanent; ear-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to ear-contact is impermanent.

"Accepting the statement concerning the destroying of the nose with a burning, flaming blazing, small pointed knife, I shall now contemplate only this: 'The nose is impermanent; odours are impermanent, nose-consciousness is impermanent; nose-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to nose-contact is impermanent.

"Accepting the statement concerning the cutting off of the tongue with a burning, flaming blazing sharp razor, I shall now contemplate only this: 'The body is impermanent; tangible objects are impermanent, body-consciousness is impermanent; body-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to body-contact is impermanent.

Accepting the statement concerning falling asleep, I shall now contemplate only this: The mind is impermanent; mind-objects are impermanent; mind-consciousness is impermanent; mind-contact is impermanent; pleasant, unpleasant or indifferent sensation which arises due to mind-contact is impermanent.

Bhikkhus, on perceiving thus the well-informed ariya disciple becomes disgusted with the eye, disgusted with visible objects, disgusted with eye-consciousness, disgusted with eye-contact, ... P ... disgusted with pleasant, unpleasant or indifferent sensation which arises due to mind-contact. On being disgusted (thus), he becomes free from attachment. On being free from attachment he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.

Bhikkhus, this is the discourse called 'The Discourse on Burning.'

End of the Adittapariyāya Sutta,
the eighth in this vagga.

9. PATHAMA HATTHAPĀDOPAMA SUTTA FIRST DISCOURSE CONTAINING THE SIMILE OF HANDS AND FEET

236. Bhikkhus, if there are hands, (the acts of) taking up and giving are evident. If there are feet, (the acts of) stepping forward and stepping back are evident. If there are joints, (the acts of) bending and stretching are evident. If there is a stomach, hunger and thirst are evident. Bhikkhus, in the same way, if there is the eye, pleasure or pain eye-contact arises in one ... P ... If there is the tongue, pleasure or pain arises in one due to tongue-contact ... P ... If there is the mind, pleasure or pain arises in one due to mind-contact ... P ...

Bhikkhus, if there are no hands, (the acts of) taking and giving are not evident. If there are no feet,

(the acts of)stepping forward and stepping back are not evident. If there are no joints, (the acts of) bending and stretching are not evident. If there is no stomach, hunger and thirst are not evident. Bhikkhus, in the same way, if there is no eye, pleasure or pain caused by eye-contact does not arise in one ... P ... If there is no tongue, pleasure or pain caused by tongue-contact does not arise in one ... P ... If there is no mind, pleasure or pain caused by mind-contact does not arise in one.

End of the Pathama Hattapāḍopama Sutta,
the ninth in this vagga.

10. DUTIYA HATTHAPĀDOPAMA SUTTA SECOND DISCOURSE CONTAINING THE SIMILE OF HANDS AND FEET.

237. Bhikkhus, if there are hands, there are (the acts of)taking and giving. If there are feet, there are (the acts of) stepping forward and stepping back. If there are joints, there are (the acts of) bending and stretching. If there is a stomach, there are hunger and thirst. Bhikkhus, in the same way, if there is the eye, pleasure or pain caused by eye-contact arises in one ... P ... If there is the tongue ... P ... If there is the mind, pleasure or pain caused by mind-contact arises in one.

Bhikkhus, if there are no hands, there are no (acts of) taking and giving. If there are no feet, there are no (acts of) stepping forward and stepping back. If there are no joints, there are no (acts of) bending and stretching. If there is no stomach, there are no hunger and thirst. Bhikkhus, in the same way, if there is no eye, pleasure or pain caused by eye-contact does not arise in one ... P

... If there is no tongue ... caused by tongue-contact does not arise ... P ... If there is no mind. pleasure or pain caused by mind-contact does not arise in one.

End of the Dutiya Hatthapādopama Sutta,
the tenth in this vagga.

End of the Samudda Vagga, the third vagga
in the Last Sub-division containing fifty-two suttas.

Namo tassa bhagavato arahato sammāśambuddhassa

(XIX) (IV) ĀSĪVISA VAGGA

1. Āsīvisopama Sutta
2. Rathopama Sutta
3. Kummopama Sutta
4. Pathama Dārukkhanddhopama Sutta
5. Dutiya Darukkhanddhopama Sutta
6. Avassutapariyāya Sutta
7. Dukkha Dhamma Sutta
8. Kiṇsukopama Sutta
9. Vinopama Sutta
10. Chappānakopama Sutta
11. Yavakalāpi Sutta

(XIX) (IV) ĀSĪVISA VAGGA

1. ĀSĪVISOPAMA SUTTA

DISCOURSE CONCERNING THE SIMILE OF
POISONOUS SNAKES

238. Bhikkhus, let us say there are four deadly and fiery poisonous snakes and there might come a man who wished to live and did not wish to die, who desired happiness and loathed suffering. That man might be told, "O man, you must see to it that these four deadly and fiery poisonous snakes are roused up (from sleep) at a regular hour; you must bathe them at a regular hour; you must feed them at a regular hour and you must make them sleep at a regular hour. Should any of these four deadly and fiery snakes get angry, then you would meet death or suffer near unto death. O man, do what should be done."

Bhikkhus, then that man, in great fear of the four deadly and fiery poisonous snakes, might run here and there. He might be told thus: "O man, five hostile murderers are following you closely, saying: 'We shall kill you wherever we find you. O man, do what should be done.'"

Bhikkhus, then that man, in great fear of the four deadly and fiery poisonous snakes and in great fear of the five hostile murderers, might run here and there. He might be told thus: 'O man, a sixth murderer, an inside spy, is following you closely, with upraised sword, saying: 'I shall cut off your head wherever I find you.' O man, do what should be done.'

Bhikkhus, then that man, in great fear of the four deadly and fiery poisonous snakes and in great fear of the five hostile murderers might run here and there. He might be told thus: 'O man, a sixth murderer, an inside

spy, is following you closely, with upraised sword, saying: 'I shall cut off your head wherever I find you.' O man, do what should be done."

Bhikkhus, then that man, in great fear of the four deadly and fiery poisonous snakes, in great fear of the five hostile murderers, and in great fear of the sixth murderer, an inside spy, with upraised sword, might run here and there. He might see an empty village and might enter this or that house. Whichever house he might enter, he might find it empty, uninhabited and deserted. He might handle this or that utensil. Whichever utensil he might handle, he might find it empty without contents. He might be told thus: ' Now, O man, robbers who plunder villages are going to enter this empty village. O man, do what should be done."

Bhikkhus, then that man, in great fear of the four deadly and fiery poisonous snakes, in great fear of the five hostile murderers, in great fear of the sixth murderer, an inside spy with upraised sword, and in great fear of robbers who plunder villages, might run here and there. Then he might see a broad and deep expanse of water, the hither shore of which is unsafe and dangerous, while the thither shore is safe and free from perils. To get to the other shore, there is no boat or bridge by which he might cross. Bhikkhus, then it might occur to that man, 'This is a broad and deep expanse of water, the hither shore of which is unsafe and dangerous while the thither shore is safe and free from perils. To get to the other shore there is no boat or bridge by which I might cross. It would be good if I were to collect grass, wood, branches and leaves and build a raft and with the help of that raft and striving with hands and legs, cross safely over to the other shore.'

Then that man might collect grass, wood, branches and leaves and build a raft, and with the help of that raft and striving with hands and legs might cross over to the other shore. Having crossed and reached the other shore, the brahmaṇa stands on firm ground.

Bhikkhus, I have given you this simile so that you may readily understand the meaning. The following is the meaning in this simile:

Bhikkhus, the four deadly and fiery poisonous snakes is the metaphor for these four elements: the element of solidity, the element of cohesion, the element of heat and the element of motion.

Bhikkhus, 'the five hostile murderers' is the metaphor for the five aggregates which are the objects of clinging, namely the aggregate of corporeality which is the object of clinging, the aggregate of sensation which is the object of clinging, the aggregate of Volitional Activities which is the object of clinging and the aggregate of consciousness which is the object of clinging.

Bhikkhus, 'the sixth murderer, an inside spy, with upraised sword' is the metaphor for intense delight (nandirāga).

Bhikkhus, 'the empty village' is the metaphor for the six internal sense-bases. Bhikkhus, when a wise, clever and learned man contemplates the body by contemplating the eye, he finds only emptiness, voidness and nothingness ... P ... Bhikkhus, when he contemplates the body by contemplating the tongue ... P ... Bhikkhus, when a wise, clever and learned man contemplates the body by contemplating the mind, he finds only emptiness, voidness and nothingness.

Bhikkhus, 'the robbers who plunder villages' is the metaphor for the six external sense-bases. Bhikkhus, the

eye is destroyed by pleasant and unpleasant visible object. Bhikkhus, the ear is ... P ... Bhikkhus, the nose is ... P ... Bhikkhus, the tongue is destroyed by pleasant and unpleasant tastes. Bhikkhus, the body is ... P ... Bhikkhus, the mind is destroyed by pleasant and unpleasant mind-objects.

Bhikkhus, 'a broad and deep expanse of water' is the metaphor for these four whirlpools (ogha): the whirlpool of sensual desire, the whirlpool of hankering after (repeated) existences, the whirlpool of false views and the whirlpool of ignorance.

Bhikkhus, 'the hither shore which is unsafe and dangerous' is the metaphor for sakkāya, the five aggregates which are the objects of clinging.

Bhikkhus, 'the thither shore which is safe and free from perils' is the metaphor for Nibbāna.

Bhikkhus, 'the raft' is the metaphor for the Noble Path of Eight Constituents namely, Right View ... P ... Right Concentration.

Bhikkhus, 'striving with hands and legs' is the metaphor for putting forth energy and effort (in the practice of the dhamma).

Bhikkhus, 'the brahmaṇa who stands on firm ground, having crossed and reached the other shore' is the metaphor for an arahat.

End of the Āsīvisopama Sutta,
the first in this vagga.

2. RATHOPAMA SUTTA

DISCOURSE CONTAINING THE SIMILE OF A CARRIAGE

239. Bhikkhus, a bhikkhu who has fulfilled three things remains in great physical and mental peace in this very existence. He strives only for the extinction of defilements that befuddle the mind, asavas. What are the three? They are: the door of sense-faculties, eating in moderation and being devotedly vigilant.

Bhikkhus, how does the bhikkhu guard the door of sense-faculties? Bhikkhus, in this Teaching, a bhikkhu sees a visible object with the eye, he does not take in its general characteristics (such as male or female) or its secondary details (such as expression or behaviour). If the eye-faculty is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his sense. So he applies himself to the task of restraint, guards his eye-faculty, and gains control over the eye-faculty.

When he hears a sound with the ear ... When he smells an odour with his nose ... When he tastes a taste with his tongue... When he touches a tangible object with his body ... When he cognizes a mind-object with his mind, he does not take in its general characteristics or its secondary details. If the mind-faculty is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraint, guards his mind-faculty, and gains control over the mind-faculty.

Bhikkhus, for example, let us say that there on level ground at the crossing of four highways is a

carriage, with a whip lying across it, drawn by four thoroughbred horses. A skilful driver who can train horses might mount this carriage and, taking the reins in his left hand and holding the whip in his right, might drive the carriage forwards or backwards or wherever he wants to. Bhikkhus, in the same way, a bhikkhu trains himself to keep watch, to restrain, to tame and to calm these six sense-faculties. Bhikkhus, thus a bhikkhu guards the door of sense-faculties.

Bhikkhus, how' does a bhikkhu become one who is moderate in eating? Bhikkhus, in this Teaching a bhikkhu takes food with proper reflection. He does so not for enjoyment, not for vanity (in strength), not for better appearance and not for a better complexion, but only to sustain this body, to have just enough nourishment, to appease hunger and to carry out the Noble Practice of Purity. (He reflects thus:) 'By taking this food, I shall remove the existing (lit, old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have enough to maintain life and to lead a blameless life in good health.

Bhikkhus, to give an example, a man applies ointment to his sore in order to heal it. To state it in another way, grease is put in the axle (of a cart) so that the cart might be able to carry greater load. Bhikkhus, in the same way, a bhikkhu should take food with proper reflection. He does so not for enjoyment, not for vanity (in strength), not for better appearance and not for better complexion, but only to sustain this body, to have just enough nourishment, to appease hunger, to carry out the Noble Practice of Purity. (He reflects thus:) 'By taking this food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discom-

fort (from immoderate eating). I shall have enough to maintain life and to lead a blameless life in good health. In this way, a bhikkhu becomes one who is moderate in eating.

Bhikkhus, how does a bhikkhu become one who is devotedly vigilant? Bhikkhus, in this Teaching, a bhikkhu by walking, and sitting in the day-time, cleanses his mind of factors that are obstructions (to spiritual development). By walking and sitting in the first watch of night, he cleanses his mind of factors that are obstructions (to spiritual development). In the middle watch of the night, he lies down on his right side, in a noble reclining posture, with the left foot placed on and a little beyond the right foot, completely mindful and aware, making a mental note of the time to get up. In the last watch of the night, he rises and, by walking and sitting, cleanses his mind of factors that are obstructions (to spiritual development). Thus, a bhikkhu becomes one who is devotedly vigilant.

Bhikkhus, a bhikkhu who has fulfilled these three things remain in great physical and mental peace in this very existence. He strives only for the extinction of defilements that befuddle the mind.

End of the Rathopama Sutta,
the second in this Vagga.

3. KUMMOPAMA SUTTA DISCOURSE CONTAINING THE SIMILE OF THE TORTOISE

240. Bhikkhus, what happened in the past was that a hard-shelled tortoise was looking for food near the bank of a river one evening. Bhikkhus, a jackal also was

looking for food near the bank of the river in the evening. Bhikkhus, the hard-shelled tortoise saw from afar the jackal looking for food and it withdrew its head and limbs into its own shell and kept still and silent. Bhikkhus, the jackal also saw, from a distance, the hard-shelled tortoise looking for food. It approached the tortoise and stood by its side with the thought: 'When this hard-shelled tortoise puts out any of its limbs or its head, I shall seize it, strip off its shell, and eat it.' Bhikkhus, as the hard-shelled tortoise did not put out any of its limbs or its head, the jackal had no chance and departed from the tortoise in disappointment.

Bhikkhus, in the same way, the Māra, the Evil One is constantly standing by your side with the thought 'It is possible that I might get a chance through their eyes ... P ... might get a chance through the tongue ... P ... might get a chance through their mind. Bhikkhus, you should therefore remain guarding the door of sense-faculties. On seeing a visible object with the eye, do not take in its general characteristics or its secondary details. If the eye-faculty is left unrestrained such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you. So you must apply yourselves to the task of restraint, guard the eye-faculty, control over the eye-faculty.

On hearing a sound with the ear ... P ... On smelling an odour with the nose ... P ... On tasting a taste with the tongue ... P ... On touching a tangible object with the body ... On cognizing a mind-object with the mind, do not take in its general characteristics or its secondary details. If the mind-faculty is left unrestrained, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower you. So you must apply yourselves to the task of restraint, guard

the mind-faculty and gain control over the mind-faculty.

Bhikkhus, when you have the door of sense-faculties guarded, then, Māra, the Evil One, having no chance, would depart from you in disappointment just as the jackal did from the tortoise.

Just as the tortoise keeps its limbs in its shell, if a bhikkhu keeps control of his thoughts, he will be free from craving and wrong view, will not harm others, and will become free from defilements. He would not speak ill of any one.

End of the Kummopama Sutta,
the third in this vagga.

4. PATHAMA DĀRUKKHANDDHOPAMA SUTTA FIRST DISCOURSE CONTAINING THE SIMILE OF A LOG

241. At one time, the Bhagavā was residing at Kosambī on the bank of the river Gaṅgā. Then the Bhagavā saw a huge log being carried down by the current in the river Gaṅgā and said to the bhikkhus, "Bhikkhus, do you see the huge log being carried down by the current in the river Gaṅgā?"

"We do, Venerable Sir."

Bhikkhus, if that log does not touch this bank, does not touch the yonder bank, does sink in mid-river, does not get stranded on firm ground, is not seized by human beings, is not seized by devas, is not sucked down by a whirlpool, does not rot inwardly, that log will float down towards the ocean, slide down to the ocean,

tend towards the ocean. Why is this so? Bhikkhus, because the current of the river Gaṅgā flows down towards the ocean, slides down towards the ocean, tends towards the ocean.

Bhikkhus, in the same way, if you do not land on this bank, do not land on the yonder bank, do not sink in mid-river, do not get stranded on firm ground, are not seized by human beings, are not seized by devas, do not get sucked down by a whirlpool, do not rot internally, you will float down towards Nibbāna; slide down to Nibbāna, tend towards Nibbāna. Why is this so? Bhikkhus, because Right understanding (*sammādiṭṭhi*) floats down towards Nibbāna; slides down towards Nibbāna, tends towards Nibbāna.

When this was said, a bhikkhu addressed the Bhagavā thus: "Venerable Sir, what is this bank? What is the yonder bank? What is 'sinking in mid-river'? what is 'stranded on firm ground'? What is 'seized by human beings'? What is 'seized by devas'? What is 'sucked down by a whirlpool'? What is 'rot internally'?"

Bhikkhus, 'this bank' is the metaphor for six internal sense-bases. 'The yonder bank' is the metaphor for six external sense-bases. 'Sinking in mid-river' is the metaphor for intense-delight. 'Stranded on firm ground' is the metaphor for becoming a victim of one's own conceit.

Bhikkhus, what is meant by 'seized by human beings'? Bhikkhus, in this Teaching, a bhikkhu lives in the company of lay people, sharing their joy and sorrow. When they are happy, he is happy. When they are unhappy, he is unhappy. When there is anything to be done, he applies himself to the task. Bhikkhus, this is said to be 'seized by human beings'.

Bhikkhus, what is meant by 'seized by the devas'? Bhikkhus, wishing to be reborn in one of the abodes of the devas, some bhikkhus, in this Teaching, take up the practice of purity with the thought, 'With this observance of morality, with this practice of austerity), with this endeavour (to practise calm and insight meditation), with this practice of purity, I shall become a powerful deva or an ordinary deva'. This is said to be 'seized by the devas'.

Bhikkhus, 'sucked down by a whirlpool' is the metaphor for five kinds of sense-pleasures.

Bhikkhus, what is meant by 'rotting internally'? Bhikkhus, in this Teaching, a bhikkhu has no morality; he has an evil nature; he is open to suspicion as being unclean; he is secretive; he poses himself as a samana, though he is not; he claims to be practising the practice of purity though he does not; he is rotting internally he is saturated with defilements and he is like rubbish. Bhikkhus, this is said to be 'rotting internally.'

At that time, a cowherd named Nanda was standing near the Bhagavā and he said to the Bhagavā, "Venerable Sir, I am not going to touch this bank; I am not going to touch the yonder bank; I am not going to sink in mid-river; I am not going to get stranded on firm ground; I am not going to be seized by human beings; I am not going to be seized by devas; I am not going to be sucked down by a whirlpool; I am not going to rot internally.

"Venerable Sir, May I be initiated into the Order in the presence of the Bhagavā. May I receive full admission." into the Order.

"In that case, Nanda, go back and return the cattle to their owners."

"Venerable Sir, the cattle will go back by themselves as they long for their young ones."

"Nevertheless, you must go back and return the cattle to their owners."

Then the cowherd Nanda returned the cattle to their owners and came back to the Bhagavā and said, "Venerable Sir, I have duly returned the cattle to their owners. May I be initiated into the Order in the presence of the Bhagavā. May I receive full admission."

Nanda, the cowherd, was initiated into the Order in the presence of the Bhagavā and later received full admission into the Order. Then after becoming a bhikkhu, the Venerable Nanda retired alone to a secluded place ... P ... The Venerable Nanda became one among the arahats.

End of the Pathama Dārukkhandhopama Sutta,
the fourth in this vagga.

5. DUTIYA DĀRUKKHANDHOPAMA SUTTA SECOND DISCOURSE CONTAINING THE SIMILE OF A LOG

242. At one time, the Bhagavā was residing at Kimila on the bank of the river Gaṅgā. Then the Bhagavā saw a huge log being carried down by the current in the river Gaṅgā and said to the bhikkhus, "Bhikkhus, do you see the huge log being carried down by the current in the river Gaṅgā?"

"We do, Venerable Sir" ... P ...

When this was said, the Venerable Kimila addressed the Bhagavā thus: "Venerable Sir, what is 'this bank'? ... P ... Kimila, what is meant by 'rotting internally'? In this Teaching, a bhikkhu is guilty of a serious

offence (under the Vinaya Rules). And he does not try to free himself of such an offence. Kimila, this is said to be 'rotting internally.'

End of the Dutiya Dārukkhanddhopama Sutta,
the fifth in this vagga.

6. AVASSUTAPARIYĀYA SUTTA

DISCOURSE ON HOW ONE GETS WETTED BY DEFILEMENTS

243. At one time, the Bhagavā was staying at the Nigrodarāma monastery at Kapilavatthu in the country of the Sakyans. At that time the Sakyans of Kapilavatthu had a new recently built council hall, which had not yet been used by any samaṇa or brāhmaṇa or by any other person. Then the Sakyans of Kapilavatthu approached the Bhagavā. After making obeisance and sitting in a suitable place, they addressed the Bhagavā in these words:

"Venerable Sir, the Sakyans of Kipilavatthu have a new recently built council hall, which has not yet been used by any samaṇa or brāhamana or any other person. Venerable Sir, will the Bhagava make use of it first? After the Bhagavā has made use of it first, the Sakyans of Kapilavatthu will use it. That would be for the welfare and happiness of the Sakyans of Kapilavatthu for a long time."

The Bhagavā signified his acceptance by remaining silent. Knowing that the Bhagavā had accepted their request, the Sakyans of Kapilavatthu rose from their seats, made obeisance to the Bhagavā and departed respectfully; they went to the council hall and prepared it by covering the floor all over with floor-coverings, arranging seats, placing big water-filled pots, and lighting

oil-lamps in their holders. There they approached the Bhagava and said. "Venerable Sir, at the council hall, the floor has been fully covered with floor covering, the seats have been prepared, the big water-filled pots have been placed and the oil-lamps have been lit in their holders. It is for the Bhagavā to proceed when he wishes."

Then the Bhagava re-arranged his robes, took his alms-bowl and great robe, and proceeded to the council hall accompanied by a group of bhikkhus. He entered the council hall after washing his feet, and sat against the middle post, facing east. The bhikkhus also washed their feet, and entered the council hall and sat against the west wall facing east, with the Bhagavā in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the council hall and sat against the east wall, facing west with the Bhagava in front of them. After giving the Sakyans of Kapilavatthu a talk on the dhamma, far into the night, causing them to realize (the benefits of) the Teaching to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Bhagavā sent them away saying, "You of the Gotama clan, it is past mid-night. You know the time to leave."

"Very well, Venerable Sir," the Sakyans of Kapilavatthu replied to the Bhagavā, rose from their seats and, after making obeisance to the Bhagavā departed respectfully.

Not long after the departure of the Sakyans of Kapilavatthu, the Bhagavā said to Venerable Mahā Moggallāna, "Moggallāna, the company of bhikkhus, is free from sloth and torpor. Give the bhikkhus a talk on the dhamma. My back aches. I shall stretch it."

"The Venerable Mahā Moggallāna replied, "Very well, Venerable Sir" Then the Bhagavā had his double-layered robe folded into four and had it laid on the floor. Then he lay down on his right side, in a noble posture, placing the left foot over and a little beyond the right foot, with mindfulness and clear comprehension, and keeping a predetermined time of arising in his mind.

Then the Venerable Mahā Moggallāna addressed the bhikkhus, "Friend bhikkhus!"

"Venerable Sir," the bhikkhus answered to the Venerable Mahā Moggallāna. Then the Venerable Mahā Moggallāna said: "Friends, I shall give a discourse to you on the way one gets 'wetted' by defilements and the way one does not get 'wetted' by defilements. Listen to it and pay good attention. I shall speak."

"Very well, Venerable Sir." those bhikkhus replied to the Venerable Mahā Moggallāna.

Then the Venerable Mahā Moggallāna said thus: "Friend, how does one get wetted by defilements? Friends, in this Teaching, when a bhikkhu sees visible objects with the eye, he is attracted to pleasing visible objects and is repelled by unpleasing visible objects.

"He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind (ceto vimutti)¹ and the Insight emancipation (paññā vimutti)², in which evil and demeritorious factors are rendered extinct leaving no remainder ... P ...

When he savours tastes with the tongue ... P ...
When he cognizes mind-objects with the mind, he is

1. ceto vimutti: here meaning arahattaphala samādhī.

2. paññā vimutti: here meaning arahattaphala paññā.

attracted to pleasing mind-objects and is repelled by unpleasing mind-objects. He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind and the insight emancipation, in which evil demeritorious factors are rendered extinct leaving no remainder.

"Friends, such a bhikkhu is called one who gets wetted by defilements through visible objects cognizable by eye-consciousness ... P ... wetted by defilements through tastes cognizable by tongue-consciousness ... P ... wetted by defilements through mind-objects cognizable by mind-consciousness. Friends, if through the eye Māra were to approach the bhikkhu, who lives thus, Māra would have got a chance, Māra would have got a means ... P ... If through the tongue, Māra were to approach that bhikkhu, Māra would have got a chance, Māra would have got a means ... P ... If through the mind Māra were to approach that bhikkhu, Māra would have got a chance, Māra would have got a means.

"Friends, for example, there is a house of reeds or a house with grass roof, which is dry and falling into decay, having been long exposed to weather. If a man with a flaming torch of dry grass were to come to that house from the eastern quarter, the fire would have got a chance to burn, the fire would have got a meaning to burn. If a man with a flaming torch of dry grass were to come to that house from the northern quarter ... were to come to that house from the southern quarter ... were to come to that house from below ... were to come to that house from above ... If a man with a flaming torch of dry grass were to come to that house from any direction, the fire would have got a chance to burn, the fire would have got a means to burn.

"Friends, in the same way, if through the eye Māra were to approach the bhikkhu who lives thus, Māra would have got a chance, Māra would have got a means ... P ... If through the tongue Māra were to approach that bhikkhu ... P ... If through the mind Māra were to approach that bhikkhu, Māra would have got a chance, Māra would have got a means.

"Friends, the bhikkhu who lives thus is overwhelmed by visible objects; he cannot overwhelm visible objects. The bhikkhu is overwhelmed by sounds; he cannot overwhelm sounds. The bhikkhu is overwhelmed by odours; he cannot overwhelm odours. The bhikkhu is overwhelmed by tastes; he cannot overwhelm tastes. The bhikkhu is overwhelmed by tangible objects; he cannot overwhelm tangible objects. The bhikkhu is overwhelmed by mind-objects; he cannot overwhelm mind-objects.

"Friend, as this bhikkhu is overwhelmed by visible objects, by sounds, by odours, by tastes, by tangible objects and by mind-objects, he is called one who is overwhelmed, and not one who can overwhelm. That bhikkhu is overwhelmed by evil demeritorious factors that cause the arising of depravities, that lead to repeated existences, that are associated with pain and sorrow and that can later bring about rebirth, ageing and death. Friends, in this way one gets wetted by defilements.

"Friends, in what way does one not get wetted by defilements? Friends, in this Teaching, when a bhikkhu sees a visible object with the eye, he is not attracted to pleasing visible objects and is not repelled by unpleasing visible objects. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind (ceto vimutti) and the insight emancipation (pañña vimutti), in

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which evil and demeritorious factors are rendered extinct leaving no remainder). ... p ... When he savours tastes with the tongue ... P ... When he cognizes mind-objects with his mind, he is not attracted to pleasing visible objects and is not repelled by unpleasing visible objects. Establishing mindfulness of the body, he remains in an unlimited (*magga*) state of mind. He understands fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind and the insight emancipation, in which evil and demeritorious factors are rendered extinct leaving no remainder.

"Friends, such a *bhikkhu* is called one who does not get wetted by defilements through visible objects cognizable by eye-consciousness ... P ... wetted by mind-objects cognizable by mind-consciousness. If through the eye *Māra* were to approach the *bhikkhu* who lives thus, *Māra* would not have got a chance, *Māra* would not have got a means ... P ... If through the tongue *Māra* were to approach that *bhikkhu* ... P ... If through the mind *Māra* were to approach that *bhikkhu*, *Māra* would not have got a chance, *Māra* would not have got a means.

"Friends, for example, there is a pinnacled building or a hall, with thick clay walls plastered with mud. If a man with a flaming torch of grass were to come to it from the eastern quarter, the fire would not have got a chance to burn, the fire would not have got a means to burn ... P ... were to come to it from the western quarter ... P ... were to come to it from the northern quarter ... were to come to it from the southern quarter ... were to come to it from below ... were to come to it from above ... were to come to it from any direction, the fire would not have got a chance to burn, the fire would not have

a means to burn. Friends, in the same way, if through the eye Māra were to approach the bhikkhu, who lives thus, Māra would not have got a chance, Māra would not have got a means ... P ... If through the mind Māra were to approach that bhikkhu, Mara would not have got a chance, Māra would not have got a means. Friends, the bhikkhu who lives thus can overwhelm visible objects; visible objects cannot overwhelm him. The bhikkhu can overwhelm sounds; sounds cannot overwhelm him. The bhikkhu can overwhelm odours; odours cannot overwhelm him. The bhikkhu can overwhelm tangible objects; tangible objects cannot overwhelm him. The bhikkhu can overwhelm mind-objects; mind-objects cannot overwhelm him. Friends, as this bhikkhu can overwhelm visible objects, sounds, odours, tastes, tangible objects and mind-objects, he is called one who can overwhelm and one who cannot be overwhelmed. That bhikkhu can overwhelm those evil demeritorious factors that cause the arising of depravities, that lead to repeated existences, that are associated with pain and sorrow and that can later bring about rebirth, ageing and death. Friends, in this way one does not get wetted by defilements."

Then the Bhagavā got up and said to the Venerable Mahā Moggaḷāna: "Good, good, Moggaḷāna! You have explained very well to the bhikkhus the way one gets wetted by defilements and the way one does not get wetted by defilements." The Venerable Mahā Moggaḷāna delivered this discourse and the Bhagavā approved it. The bhikkhus were delighted with and rejoiced in what the Venerable Mahā Moggaḷāna said.

End of the Avassutapariyāya Sutta
the sixth in this vagga.

7. DUKKHA DHAMMA SUTTA

DISCOURSE ON FACTORS THAT ARE DUKKHA

244. "Bhikkhus, a bhikkhu who understands fundamentally and truly the arising and the disappearance of all factors that are dukkha sees (the faults of) sensual pleasures. There can be no sense-desire, sensual love, sensual infatuation and the flame of sensual pleasures in the bhikkhu who sees (the faults of) sensual pleasures. Such a bhikkhu is steadfastly mindful of all his actions, whether going about or residing in a place. In such a bhikkhu who lives thus, evil demeritorious factors, namely, covetousness and distress, do not arise.

"Bhikkhus, how does a bhikkhu understand fundamentally and truly, the arising and the disappearance of all factors that are dukkha? 'This is corporeality, this is the arising of corporeality; this is the disappearance of corporeality; this is sensation ... P ... This is perception ... these are volitional activities ... this is consciousness, this is the arising of consciousness, this is the disappearance of consciousness.' Bhikkhus, in this way the bhikkhu understands fundamentally and truly, the arising and the disappearance of all factors that are dukkha.

"Bhikkhus, how does a bhikkhu see (the faults of) sensual pleasures? There can be no sense-desire, sensual love, sensual infatuation and the flame of sensual pleasures in the bhikkhu who sees (the faults of) sensual pleasures. Suppose, bhikkhus, there were a live charcoal pit deeper than the height of a man, full of live charcoal, without flame and smoke. There might come a man who wished to live and did not wish to die, who desired happiness and loathed suffering. Then two strong men might take hold of each of his arms and drag him towards the live charcoal pit. That man might twist and

turn his body this way and that way to get himself free. Why is this so? Bhikkhus, it is because that man knows: 'I shall fall into this live charcoal pit and as a result I shall die or suffer deadly pain.'

"Bhikkhus, in the same way, the bhikkhu sees the likeness of (the faults of) sensual pleasures to the pit of live charcoal. There can be no sense-desire, sensual love, sensual infatuation and the flame of sensual pleasures in the bhikkhu who sees the (faults of) sensual pleasures.

"Bhikkhus, how is a bhikkhu steadfastly mindful of all his actions, whether going about or residing in a place? In a bhikkhu who lives thus, evil demeritorious factors namely, covetousness and distress, do not arise. Bhikkhus, for example, a man might enter a forest full of thorns. There are thorns to the east, to the west, to the north and to the south of him. There are also thorns below and above him. He would advance or retreat with care with the thought, "May I not be pricked by thorns." Bhikkhus, in the same way, whatever in the world is lovable and delightful is said to be a thorn in the Teaching of the Bhagavā. Knowing thus, one should understand restraint and non-restraint.

"Bhikkhus, what is non-restraint? Bhikkhus, in this Teaching, when a bhikkhu sees visible objects with the eye, he is attracted to pleasing visible objects and is repelled by unpleasing visible objects. He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind and the Insight emancipation (*paññā vimutti*) in which evil and demeritorious factors are rendered extinct leaving no remainder ... P ... When he savours tastes with the tongue ... P ... When he

cognizes mind-objects with the mind, he is attracted to pleasing mind-objects with the mind, he is attracted to pleasing mind-objects and is repelled by unpleasing mind-objects. He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly with insight wisdom the taint-free emancipation of the mind and Insight emancipation, in which evil and demeritorious factors are rendered extinct leaving no remainder. Bhikkhus, this is non-restraint.

"Bhikkhus, what is restraint?" Bhikkhus, in this Teaching, when a bhikkhu sees visible objects with the eye, he is not attracted to pleasing visible objects. Establishing mindfulness of the body, he remains in an unlimited (magga)state of mind. He understands fundamentally and truly, with Insight wisdom the taint-free emancipation of the mind and the Insight emancipation in which evil and demeritorious factors are rendered extinct leaving no remainder ... P ... When he savours tastes with the tongue ... P ... When he cognizes mind-objects and is not repelled by unpleasing mind-objects. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly, with Insight wisdom the taint-free emancipation of the mind and the Insight emancipation, in which evil demeritorious factors are rendered extinct leaving no remainder. Bhikkhus, this is restraint.

"Bhikkhus, that bhikkhu who lives thus sometimes loses his mindfulness, and evil and demeritorious factors which are frantic thoughts and which are fetters arise in him. Bhikkhus, regaining his mindfulness is slow but discarding, eradicating, destroying and exterminating those evil demeritorious factors is quick.

"Bhikkhus, for example, a man might let fall two or three drops of water into an iron cauldron which has been kept heated all day. Bhikkhus, this falling of the water drops is slow but the disappearance of these water drops is quick. In the same way, that bhikkhu who lives thus, sometimes loses his mindfulness and evil demeritorious factors which are frantic thoughts and which are fetters arise in him. Bhikkhus, regaining his mindfulness is slow but discarding, eradicating, destroying and exterminating those evil demeritorious factors is quick.

"Bhikkhus, thus a bhikkhu is steadfastly mindful of all his actions, whether going about or residing in a place. In such a bhikkhu who lives thus, evil and demeritorious factors namely, covetousness, and distress, do not arise. Kings or senior ministers, or friends, or junior ministers or kinsmen or blood relations might request a bhikkhu who lives thus offering him wealth and luxuries, saying: 'Come, O man! Aren't you feeling hot wearing those robes? Why are you going about with a shaven head and an almsbowl? Come! Return to the life of a layman and enjoy wealth and luxuries and do meritorious deeds.

Bhikkhus, there can be no possibility for that bhikkhu who lives thus to abandon the precepts of the Order and return to the life of a layman.

"Bhikkhus, for example, there is the River Gaṅgā that bends, inclines and leads towards the east. Then a large number of people might come with hoes and baskets, saying, "We are going to make the River Gaṅgā bend, incline and lead towards the west! Bhikkhus, what do you think of this? Would that large number of people really be able to make the River Gaṅgā slope, incline and lead towards the west?"

"No indeed, Venerable Sir"

"Why is it so?"

"It is because, Venerable Sir, the River Gaṅgā is sloping, inclining and leading towards the east and it is not easy to make it bend, incline and lead towards the west. As a matter of fact, for those large number of people there would be fatigue and distress. Bhikkhus, in the same way, kings or senior ministers, or friends, or junior ministers or kinsmen, or blood relations, might request that bhikkhu who lives thus, offering him wealth and luxuries, saying: 'Come, O man! Aren't you feeling hot wearing these robes? Why are you going about with a shaven head and an almsbowl? Come! Return to the life of a layman and enjoy wealth and luxuries and do meritorious deeds.' Bhikkhus, there can be no possibility for that bhikkhu who lives thus, to abandon the precepts of the Order and return to the life of a layman. Why is this so? Bhikkhus, it is because there can be no possibility for the mind of that bhikkhu which has been bent, inclined and led towards detachment from defilements (i.e, Nibbāna) for so long to turn back to the life of a layman."

End of the Dukkha Dhamma Sutta,
the seventh in this vagga.

8. KINSUKOPAMA SUTTA

Discourse on the Simile of

'The Flame of the Forest Tree'

245. At one time, a bhikkhu approached another bhikkhu and said to him: "Friend, in what respect is a bhikkhu endowed with purity of vision?"

"Friend, a bhikkhu knows fundamentally and truly, the arising and the disappearance of six sense-bases of contact: friend, the bhikkhu in this respect is endowed with purity of vision."

Then, the bhikkhu, being dissatisfied with the answer of that bhikkhu, approached another bhikkhu and said to him, "Friend, in what respect is a bhikkhu endowed with purity of vision?"

"Friend, a bhikkhu knows fundamentally and truly, the arising and the disappearance of the five aggregates which are the objects of clinging. Friend, in this respect is the bhikkhu endowed with purity of vision."

Then, the bhikkhu, being dissatisfied with the answer of that bhikkhu approached another bhikkhu and said to him, "Friend, in what respect is a bhikkhu endowed with purity of vision?"

"Friend, a bhikkhu knows, fundamentally and truly, the arising and disappearance of the four primary Elements; friend, in this respect is the bhikkhu endowed with purity of vision."

Then, the bhikkhu, being dissatisfied with the answer of that bhikkhu, approached another bhikkhu and said to him, "Friend, in what respect is a bhikkhu endowed with purity of vision?"

"Friend, a bhikkhu knows, fundamentally and truly, things that have the nature of arising have the nature of cessation; friend, in this respect is the bhikkhu endowed with purity of vision."

The bhikkhu, being dissatisfied with the answer of that bhikkhu, also, approached the Bhagavā and addressed the Bhagavā in these words, "Venerable Sir, I approached another bhikkhu and asked him, "Friend, in

what respect is a bhikkhu endowed with purity of vision?' Venerable Sir, when I asked thus, that bhikkhu answered, 'Friend, a bhikkhu knows fundamentally and truly, the arising and the disappearance of six sense-bases of contact; friend, in this respect is the bhikkhu endowed with purity of vision.' Venerable Sir, as I was dissatisfied with the answer of that bhikkhu, I approached another bhikkhu and asked him, 'Friend, in what respect is a bhikkhu endowed with purity of vision?' Venerable Sir, when I asked thus, that bhikkhu answered, 'Friend, a bhikkhu ... the five aggregates which are the objects of clinging ... P ... knows fundamentally and truly, the arising and the disappearance of the four Primary Elements, ... P ... knows, fundamentally and truly, that all things that have the nature of arising have the nature of cessation; friend, in this respect is the bhikkhu endowed with purity of vision.' Venerable Sir, as I was dissatisfied with the answer of that bhikkhu, also, I have come to the Bhagavā. Venerable Sir, in what respect is a bhikkhu endowed with purity of vision?"

"Bhikkhus, for example, there might be a man who had never seen a 'flame of the forest' tree. The man might approach another man who had seen a 'flame of the forest' tree and might ask him, 'What is a 'flame of the forest' tree and might ask; 'O man, what is a 'flame of the forest' tree like?' That man might answer thus: 'O man, a 'flame of the forest' tree is black like a charred tree stump.' Bhikkhu, the 'flame of the forest' tree was really like that at the time that man saw it.

"Then, bhikkhus, the man, being dissatisfied with the answer of that man, might go to another man who had seen a 'flame of the forest' tree and might ask: 'O man, what is a flame of the forest tree like?' That man

might answer thus: 'O man! A 'flame of the forest' tree has sheath-like pods hanging down like those of a rain tree? Bhikkhus, the 'flame of the forest' tree was really like that at the time that man saw it.

"Then, the man being dissatisfied with the answer of that man, might go to another man who had seen a 'flame of the forest' tree and might ask: 'O man, what is a 'flame of the forest' tree like? That man might answer thus: 'O man; A 'flame of the forest' tree has sheath-like pods hanging down like those of a rain tree? Bhikkhus, the 'flame of the forest' tree was really like that at the time that man saw it.

"Then, the man being dissatisfied with the answer of that man, might go to another man who had seen a 'flame of the forest' tree and might ask: 'O man, what is a flame of the forest' tree like? That man might answer thus: 'O man; A 'flame of the forest' tree has thick foliage and gives good shade, like a banyan tree.' Bhikkhu, the 'flame of the forest' tree was really like that at the time that man saw it. In the same way, bhikkhu, these virtuous ones are endowed with purity of vision depending on different practices and they give answer according to their perception.

"Bhikkhu, for example, there was the king's frontier town fortified with strongly built walls which have strong foundations, strong buttresses and six gates. There was a clever, sharp and intelligent gate-keeper who kept out unknown people and let in only those whom he knew. There might come from the east a pair of swift messengers and might ask the gate-keeper, 'O man, where is the lord of the town?' He might answer thus: 'Masters, the lord of this town lives at the junction of the (four) roads.' Then the pair of swift messengers might deliver

to the lord of the town the message and might go back by the road they came. There might come from the west a pair of swift messengers ... P ... from the north ... P ... There might come from the south a pair of swift messengers and might ask the gate-keeper, 'O man, where is the lord of the town?' He might answer thus: 'Masters, the lord of this town lives at the junction of the (four) roads.' Then the pair of swift messengers might deliver the message to the lord of the town and might go back by the road they came.

"Bhikkhu, I have given you this simile so that you may readily understand the meaning. The following is the meaning in this simile. The 'town' is the metaphor for this body which comes into being dependent on the four primary elements, procreated by father and mother, nurtured on rice and barley bread, which has the nature of impermanence, which requires from birth (the tender care of) rubbing with ointment and kneading, and which is subject to breaking up and disintegrating.

Bhikkhu, 'the six gates' is the metaphor for the six internal sense-bases. Bhikkhu, 'the gate keeper' is the metaphor for mindfulness.

Bhikkhu, 'a pair of swift messengers' is the metaphor for tranquillity and Insight meditation.

Bhikkhu, 'lord of the town' is the metaphor for consciousness.

Bhikkhu, 'the junction of the (four)roads' is the metaphor for the four Primary Elements; the element of solidity, the element of cohesion, the element of heat, and the element of motion.

Bhikkhu, 'the message' is the metaphor for Nibbāna.

Bhikkhu, 'by the road they came' is the metaphor for the Ariya path of Eight Constituents, Viz, Right View ... P ... Right Concentration."

End of the Kiṇsukopama Sutta,
the eighth in this vagga.

9. VINOPAMA SUTTA

Discourse on Simile of the Harp

246. Bhikkhus, in a bhikkhu or a bhikkhunī there might arise desire, attachment, hatred, bewilderment and hostility with regard to visible objects cognizable by eye-consciousness. Such thoughts concerning visible objects should be prevented from arising, reflecting thus: 'This path is dangerous and fearful: it is thorny and scrubby; it is not a path to a higher plane of existence; it is a path that will lead one to a lower plane of existence; it is a difficult path; it is a path frequented by immoral persons, and not frequented by the virtuous. It is not the proper path for you.' You should prevent such thoughts concerning visible objects cognizable by eye-consciousness from arising ... P ...

In a bhikkhu or bhikkhuni there might ... with regard to tastes cognizable by tongue-consciousness ... P ... there might arise desire, attachment, hatred, bewilderment and hostility with regard to mind-objects cognizable by mind-consciousness and thoughts concerning mind-objects should be prevented from arising, reflecting thus, 'This path is dangerous and fearful, it is thorny and scrubby; it is not a path to a higher plane of existence; it is a path that will lead one to a lower plane of existence; it is a difficult path; it is a path frequented by immoral persons, and not frequented by the virtuous. It is not the proper path for you.' You should prevent such

thoughts concerning mind-objects cognizable by mind-consciousness from arising.

Bhikkhus, for example, there is a field where the corn is ripe. The watchman of the cornfield is negligent. A cow that likes to eat corn might come down into the field and might eat as much as it likes. It might reach a state of surfeit and does not guard the six sense-bases of contact and indulges in the five sense pleasures as much as he likes till he reaches a state of surfeit and forgetfulness.

Bhikkhu, for example, there is a field where the corn is ripe. The watchman of the cornfield is not negligent. A cow that likes to eat corn might come down into that field. The watchman of that cornfield might seize it by the muzzle and might press between the horns. Pressing hard between the horns, he might beat it soundly with a stick. Having given it a sound beating, he might release it. Bhikkhus, for the second time ... P ... Bhikkhus, for the third time also, the cow that eats corn might come down into that field. The watchman of the cornfield might seize it by the muzzle and might press hard between the horns. Pressing hard between the horns, he might beat it soundly with a stick. Having given it a sound beating, he might release it. Bhikkhus, when afterward that cow that likes to eat corn goes to the village or the forest, it will for the most part stand or lie down, but remembering the sound beating it had received before, it will never again go into the cornfield.

Bhikkhus, in the same way, the mind of the bhikkhu which has been subdued regarding the six sense-bases of contact will remain fixed and well immersed in oneself; it will remain one-pointed and concentrated.

Bhikkhus, for example, a king or a king's minister who has never heard the sound of harp, might hear it.

Then the king might ask, 'My men, tell me what is that sound that is so enthralling, so pleasing, so intoxicating, so infatuating and so captivating?' And he might be answered, 'Your Majesty, it is what is called a harp. The sound that is so enthralling, so pleasing, so intoxicating, so infatuating and so captivating is the sound of that harp.'

Then he might say, 'My men, go and fetch me that harp.'

Then they might bring the harp to the king and might say thus, 'Your Majesty, this is the harp the sound of which is so enthralling, so pleasing, so intoxicating, so infatuation and so captivating.'

Then he might say, 'My men, I don't want that harp. Fetch me only the sound.'

And they might say, 'Your Majesty, this thing called a harp is made up of various parts, has a great number of components. Having these various parts and components it produces (musical) sound when played skilfully. In what way? It produces (musical) sound because of its body, leather, handle, keys for regulating the strings, strings, plectrum, and the skill of the man (who plays it). Your Majesty, in this way this thing called a harp is made up of various parts, has great number of components. Having these various parts and components, it produces (musical) sound when played skilfully.'

Then that king (in an effort to find the sound) might break the harp ten or a hundred times. Having done so he might turn it into tiny pieces. Then he might burn and reduce the tiny pieces into ash. Then he might have the ash blown away in strong wind or have it carried away in the current of a swift-flowing river. Then he might say, thus: 'O men, how wicked this thing called harp! Likewise all things called harp are wicked. Even

so, for a long time people forget themselves in and rejoice at (the sound of) the harp.'

Bhikkhus, in the same way, the bhikkhu should seek Corporeality and all its destination, should seek Sensation and all its destination, should seek Perception and all its destination, should seek volitional activities and all their destination, should seek consciousness and all its destination. In that bhikkhu who seeks Corporeality and all its destination, who seeks Sensation ... P ... Perception ... Volitional Activities ... who seeks Consciousness and all its destination, there cannot arise the concept 'I', 'mine', and 'I am'.

End of the Viṇopama Sutta,
the ninth in this vagga.

10. CHAPPANĀKOPAMA SUTTA

Discourse on the Simile of Six Kinds of Animals

247. Bhikkhus, for example, a man who has a festering sore on his body might enter a thorny forest. Thornlike Kusa grass might pierce his feet and its blades might scratch the body. Thus, bhikkhus, that man might suffer intense physical and mental pain.

Bhikkhus, in the same way, in this Teaching when some bhikkhu go to a village or a forest, they are subject to be reproved by the villagers thus, "This bhikkhu is in the habit of doing such and such a thing. He has such and such a conduct. Being impure, he is a thorn to the villagers." Knowing that bhikkhu to be a thorn, what is 'restraint' and what is 'non-restraint' should be understood.

Bhikkhus, how does 'non-restraint' come about? Bhikkhus, when a bhikkhu, in this Teaching, sees visible objects with the eye, he is attracted to pleasing visible objects and is repelled by unpleasing visible objects. He

remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand, fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind (*ceto vimutti*) and the Insight emancipation (*pañña vimutti*). in which evil and demeritorious factors are rendered extinct leaving no remainder ... when he hears sounds with the ear ... when he smells odours with the nose ... when he savours taste with the tongue ... when he touches tangible objects with the body ... when he cognizes mind-objects with the mind, he is attracted to pleasing mind-objects and is repelled by unpleasing mind-objects. He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand, fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind and the Insight emancipation in which evil and demeritorious factors are rendered extinct leaving no remainder.

Bhikkhus, for example, a man might catch six kinds of animals belonging to different habitats and different feeding places and might tie them with strong ropes. He might catch a snake and might tie it with a strong rope; he might catch a bird and might tie it with a strong rope; he might catch a dog and might tie it with a strong rope; he might catch a jackal and might tie it with a strong rope; and he might catch a monkey and might tie it with a strong rope. Then he might tie the ropes together making a knot at the centre and might let the animals go.

Then, bhikkhus, each of those six animals belonging to different habitats and different feeding places might struggle to get to its habitat and feeding place. The snake would struggle with the thought, 'I will enter the mound'; the crocodile would struggle with the thought,

'I'll get down into the water'; the bird would struggle with the thought, 'I'll fly into the sky; the dog would struggle with the thought, 'I'll enter the village; the jackal would struggle with the thought, 'I'll go to the cemetery; and the monkey would struggle with the thought, 'I'll go to the forest. Bhikkhus, when the six animals, struggling thus, get hungry and tired, they all would have to go along with the one which is the strongest among them. They would have to follow it and would be subject to its will.

Bhikkhus, in the same way, a bhikkhu who does not cultivate steadfast mindfulness of the body and does not practise it repeatedly is drawn by the eye towards pleasant visible objects. Visible objects which are not pleasant are loathsome to him ... P ... is drawn by the mind towards pleasant mind-objects. Mind-objects which are not pleasant are loathsome to him. Bhikkhus, thus comes about 'non-restraint'.

Bhikkhus, how does 'restraint' come about? Bhikkhus, in this Teaching, when a bhikkhu sees visible objects with the eye, he is not attracted to pleasing visible objects and is not repelled by unpleasing visible objects. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly, with insight wisdom, the taint-free emancipation of the mind and the insight emancipation, in which evil and demeritorious factors are rendered extinct leaving no remainder ... P ... when he savours tastes with the tongue ... P ... when he cognizes mind-objects with the mind, he is not attracted to pleasing mind-objects and is not repelled by unpleasing mind-objects. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly, with insight wisdom, the taint-

free emancipation of the mind and the insight emancipation, in which evil and demeritorious factors are rendered extinct leaving no remainder.

Bhikkhus, for example, a man might catch six kinds of animals belonging to different habitats and feeding places and might tie them with strong ropes. He might catch a snake and might tie it with a strong rope; he might catch a crocodile and might tie it with a strong rope; he might catch a bird ... P ... he might catch a dog ... and he might catch a jackal ... he might catch a monkey and might tie it with a strong rope. After tying the animals with strong ropes, he might tether them to a stout peg or post. Bhikkhus, each of those six animals belonging to different habitats and different feeding places might struggle to get towards its own habitat and feeding place; the snake would struggle with the thought 'I'll enter the mound'; the crocodile would struggle with the thought 'I'll get down into the water'; the bird would struggle with the thought, 'I'll fly into the sky'; the dog would struggle with the thought, 'I'll enter the village'; the jackal would struggle with the thought, 'I'll go to the cemetery', and the monkey would struggle with the thought, 'I'll go to the forest'. Bhikkhus, when the six animals struggling thus, get hungry and tired, they would stand or sit or lie down near that peg or post.

Bhikkhus, in the same way, a bhikkhu who cultivates steadfast mindfulness of the body and practises it repeatedly is not drawn by the eye towards pleasant visible objects. Visible objects that are not pleasant are not loathsome to him ... P ... is not drawn by the tongue towards pleasant tastes ... P ... is not drawn by the mind towards pleasant mind-objects. Mind-objects that are not pleasant are not loathsome to him. Bhikkhus, thus comes about restraint'.

Bhikkhus, 'the stout peg or post' is the metaphor for steadfast mindfulness of the body. Bhikkhus, you should therefore practise thus: 'We shall cultivate steadfast mindfulness of the body, practise it repeatedly, make use of it as a vehicle, make use of it as a base, uphold it, continuously practise it and master it. Bhikkhus, you should practise in this way.

End of the Chappaṇakopa Sutta,
the tenth in this vagga.

11. YAVAKALAPI SUTTA

Discourse on the Simile of a Sheaf of Corn

248. Bhikkhus, for example, a sheaf of corn is placed at the junction of four roads. Then six men armed with poles might come and they might thresh the sheaf of corn with the six poles. Bhikkhus, that sheaf of corn, beaten with six poles, would be thoroughly threshed. Then a seventh man, also armed with a pole, might come and thresh the sheaf of corn with the seventh pole. Bhikkhus, the sheaf of corn, having been threshed with the seventh pole, would more thoroughly threshed than before.

Bhikkhus, in the same way, pleasant and unpleasant visible objects impinge on the eye of an uninformed worldling ... P ... pleasant and unpleasant tastes impinge on the tongue... P ... pleasant and unpleasant mind-objects impinge on the mind ... If that uninformed worldling does deeds that cause rebirth, bhikkhus, that empty man (devoid of any chance of attaining magga and phala) is more thoroughly threshed than before, like the sheaf of corn threshed with the seventh pole.

Bhikkhus, what happened in the past is that the devas and the asuras were engaged in battle. Then, Vepacitti, lord of the asuras, said to the asuras, 'Comrades, in the battle between the devas and the asuras, if the asuras win and the devas are defeated, have Sakka, King of the devas, bound by the hands, legs and neck (in fivefold binding) and bring him to me in the abode of the asuras.'

Bhikkhus, Sakka, King of the devas, also said to the devas of the Tavatimsa, 'Comrades, in the battle between the devas and the asuras, if the devas win and the asuras are defeated, have Vepacitti, lord of the asuras, bound by the hands, legs and neck (in fivefold binding) and bring him to me at the Sudhamma Assembly Hall of the devas'.

In that battle, the devas won and the asuras were defeated. Then the devas of the Ravatimsa bound Vepacitti, lord of the asuras by the hands, legs and neck and brought him to Sakka, King of the Devas, at the Sudhamma Assembly Hall of the devas.

Then, bhikkhus, Vepacitti, lord of the asuras, bound by the hands, legs and neck, was kept at the Sudhamma Assembly Hall. Bhikkhus, he then reflected thus: 'The devas are just and the asuras are unjust. I am now in the abode of the devas'. Even as he reflected thus, he found himself freed of the bonds on his hands, legs and neck and was able to enjoy the five kinds of sensual pleasures of the devas fully and thoroughly.

Then, Vepacitti, lord of the asuras, reflected thus: 'The asuras are just and the devas are unjust. I shall now go to the abode of the asuras. Even as he reflected thus, he found himself bound by the hands, legs and neck and

could no more enjoy the five kinds of sensual pleasures of the devas.

Bhikkhus, so are the bonds that bind Vepacitti subtle, but the bonds of mara are far more subtle. Bhikkhus, he who has misconception (of the five khandhas) is bound by the bonds of mara. He who has no misconception (of the five khandhas) is free of Evil One.

Bhikkhus, the thought 'I am' is a misconception, the thought 'This is I' is a misconception; the thought 'I shall be' is a misconception; the thought 'I shall not be' is a misconception; the thought 'I shall be one who is corporeal' is a misconception; the thought 'I shall be one who is incorporeal' is a misconception; the thought 'I shall be one with perception' is a misconception; the thought 'I shall be one without perception' is a misconception; the thought 'I shall be one who is neither with perception nor without perception' is a misconception.

Bhikkhus, misconception is a disease; misconception is an abscess; misconception is a thorny spike. It being so, bhikkhus, you should practise with the resolve; 'We shall remain with a mind free from misconception.'

Bhikkhus, the thought 'I am' is unsteadiness; the thought 'This is I' is unsteadiness; the thought 'I shall be' is unsteadiness; the thought 'I shall not be' is unsteadiness; the thought 'I shall be one who is corporeal' is unsteadiness; the thought 'I shall be one who is incorporeal' is unsteadiness; the thought 'I shall be with perception' is unsteadiness; the thought 'I shall be one who is neither with perception nor without perception' is unsteadiness. Bhikkhus, unsteadiness is a disease; unsteadiness is an abscess; unsteadiness is a thorny spike. It

being so, bhikkhus, you should practise with the resolve, 'We shall remain with a mind free from unsteadiness.'

Bhikkhus, the thought 'I am' is agitation; the thought 'This is I' is agitation; the thought 'I shall be'...p... 'I shall not be ...' 'I shall be one who is corporeal'... 'I shall be one who is incorporeal'... 'I shall be one with perception'... 'I shall be one without perception'... the thought 'I shall be one who is neither with perception nor without perception' is agitation. Bhikkhus, agitation is a disease; agitation is an abscess; agitation is a thorny spike. It being so, bhikkhus, you should practise with the resolve 'We shall remain with a mind free from agitation.'

Bhikkhus, the thought 'I am' is an impediment; the thought 'This is I' is an impediment; the thought 'I shall be...; 'I shall not be...; 'I shall be one who is corporeal'... 'I shall be one who is incorporeal'... 'I shall be one with perception'...; 'I shall be one without perception'...; the thought 'I shall be one who is neither with perception nor without perception is an impediment. Bhikkhus, impediment is a disease; impediment is an abscess; impediment is a thorny spike. It being so, bhikkhus, you should practise with the resolve, 'We shall remain with a mind free from impediments.

Bhikkhus, the thought 'I am' is pride; the thought 'This is I' is pride; the thought 'I shall be' is pride, the thought 'I shall not be' is pride, the thought 'I shall be one who is corporeal' is pride; the thought 'I shall be one who is incorporeal' is pride; the thought 'I shall be one with perception' is pride; the thought 'I shall be one without perception is pride; the thought 'I shall be one who is neither with perception nor without perception' is pride. Bhikkhus, pride is a disease; pride is an abscess;

pride is a thorny spike. It being so, bhikkhus. you should practise with the resolve, 'We shall remain with a mind free from pride.'

End of the Yavakalāpi Sutta,
the eleventh in this vagga.

End of the Āsivisa vagga,
the fourth vagga in the Last Sub-division containing
ninety-three suttas.

End of the Last Sub-division

End of Salāyatana Saṃyutta.

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That are pleasing: <u>manāpa</u>	129(see fn.)
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There is freedom from attachment to it. <u>virājayam</u>	111
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To have just enough nourishment, <u>yāpanāya</u>	239

U

-Udāyi instructed, exhorted, roused, and gladdened him with talk on the Dhamma, <u>Udāyī dhammikā kathāya</u> <u>sandassesī samuddāpesī samattejesī sampahamesī</u>	
-After Udāyi had given him the inspiring talk, on the dhamma, expounding its benefits, making him abide by it, and instilling in him the desire to practise it, <u>Udāyinā dhammikā kathāya sandassito samādapito</u> <u>samuttejito sampahamsito</u>	133
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Unpleasant sensation, <u>dukkha</u>	26,30,80,81,82,90
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'Whatever has the nature of arising has
the nature of cessation.'

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tam nirodha dhamman' ti. 74

which required form birth (the tender
care of) rubbing with ointment

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-danaparimaddana 103

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smannagata pathamena vayasa 127

Who are in the bloom of youth,

dahara 127

who eats in moderation,

bhojane mattaññū hoti 120

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chinnavaṭume 83

Who had destroyed the factors that

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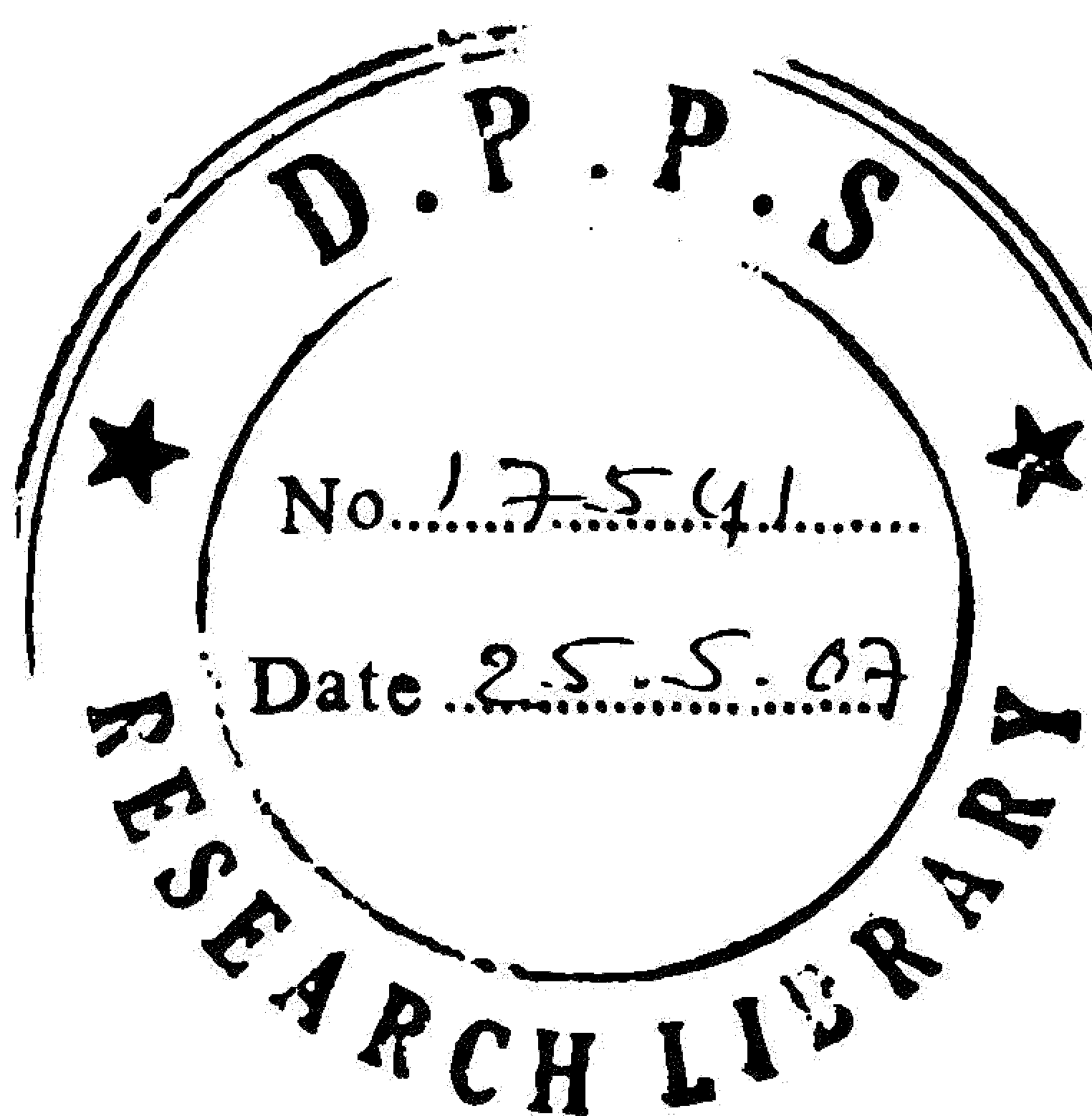
Who had passed beyond all dukkha and had

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<u>patisaṅkhā yoniso</u>	239
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O Kaccānā, <u>acchariyam bho Kaccana</u>	
<u>abbhutsam bho Kaccāna</u>	132
Wrongly adhered to, <u>abhinivesa</u>	80



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